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MYSTIC EXPERIENCES.

TALES OF

YOGA AND VEDANTA

FROM

THE YOGA VĀSISHTHA.

BY

BHAGAVAN DAS

Author of 'The Science of Peace', 'The Science of Emotions', 'The Science of Social Organisation in the Laws of Manu', 'The Essential Unity of All Religions', 'World War and its only Cure—World Order and World Religion', 'The Science of the Self,' etc.

With Notes by Dr. ANNIE BESANT

THE INDIAN BOOKSHOP

THEOSOPHICAL SOCIETY, BENARES CITY,

INDIA

1944

Published by the Indian Book Shop,
Theosophical Society,
Benares.

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PREFACE

The Yoga-Vāsishtha, a Samskṛṭ work, in thirty-two thousand *shlokas*, or sixty-six thousand lines, is highly honored among Indian Véḍānṭins, for its philosophy and its hints on practical mysticism, as also its literary beauty and poetry. The saying about it, among the Véḍānṭins, is that it is a work of the *siḍḍha-avasṭhā*, *i. e.*, for the philosopher-yogī, who, having mastered the theory, is passing on to the practice of it; while the other well-known works, even the *Gīṭā*, the *Upanishaṭs*, and the *Brahma-sūṭras*, are works of the *sāḍhana-avasṭhā*, *i.e.*, for those who are yet trying to master the theory.

The very highly abbreviated version, of about a sixth of the work, which is here presented to the public, originally appeared in *The Theosophical Review* (of London, then edited by Mrs. Annie Besant and Mr. G. R. S. Mead), in 1899-1901. Mrs. Besant very kindly added some valuable notes which greatly elucidate some exceedingly obscure portions of the Story of Līlā.

Friends have, from time to time, wished that the tales were rescued from the oblivion of the pages of a periodical. The present General Secretary of the Indian Section of the Thoosophical Society, Pandit Iqbāl Narain Gurtū, kindly expressed the desire to fulfil that wish, through the publishing department of the Section. Thus the tales are re-appearing after having slept for nearly thirty years. I have revised them, but with scarcely any alterations. There has been no opportunity to submit her notes to Mrs. Besant, for revision. They have been printed exactly as they first appeared.

Benares,
October 1, 1927

BHAGAVAN DAS.

Prefatory Note to the Second Edition

This second edition is only a reprint of the first, with a few verbal alterations here and there, in the text, and some additions in the notes. Two Indexes are new; one is of proper names; the other is of Samskrit words, and gives suggestive etymologies, and explanations in English as well. A translation, in French, by Mrs. Engenie Vanden Houten was published in Brussels, in 1938.

Benares, 25. 12. 1944. BHAGAVAN DAS.

FOREWORD

Two histories the Sage Vālmīki wrote, to teach the growing world he loved so well, the way of virtue and of happiness. The one, intended for the younger souls, depicts the outer life of Rāma, prince and King of Ayoḍhyā, in the North, and tells of how he warred against and slew the evil King, Rāvaṇa, Lord of Lankā in the South. This ancient book is known to all the world as the Rāmāyaṇa. The other, less known, helpful at a later stage, is called the Mahā Rāmāyaṇa, Greater Book, and it describes the inner life of Rāma, telling how he triumphed over foes within himself, and so prepared to fight and conquer, for the helping of the world, the outer evil forces rampant in that time.

The story of this Greater Book is here essayed in brief.

BOOK I

RĀMA'S VAIRĀGYA

CHAPTER I

The Dying of Desire

Rāma, in the first exuberant and beauteous bloom of youth, with the whole world around wearing its most attractive hues for him, eldest son of Ḍasharaṭha, over-lord of all earth's kings, heir to the glories of the Solar Race of Rulers that abided on the earth only to teach to other kings the duties of their office—unto Rāma, while engaged in going round the Ṭīrṭhas, shrines and sacred places of the land, at the early age of sixteen years, came Vairāgya, exhaustion of the outward-leading forces of Desire, and revulsion from attachment to all things that perish. He heard the call of the Eternal from whose presence he had wandered forth. He heard the call, and not yet understanding its full meaning, turned his face towards his home from his pleasure wanderings and sports in the fair places of the earth.

There, in his royal home, the prince's large-eyed face grew daily larger-eyed with wistfulness and pining for he knew not what yet clearly; and he sat in sadness in his palace with no heart for anything; or if he moved, then languid and laborious, at much urging of his loyal kinsfolk, even for the doing of the daily duties ordered for his race by his great forefather Manu.

Then they told the king, his father, how his loved son's face grew pale and paler every day. And the king was full of care, and called the prince and asked him tenderly: "What is the longing, O my son, that so distresses thee?" And he

asked him this repeatedly, but Rama always answered: "Nothing."

CHAPTER II

The Coming of the Master

Then the king went to the Sage Vasishtha, to him who was the Teacher of the Solar Kings, and to whom and to whose race has been assigned the work of holding and expounding on this earth, during this Kalpa-eon, the Science of the Highest. And the Sage consoled the king, saying that wrath and sadness and rejoicing came not for small cause unto the good.

The king went back unto his halls, taking the Sage with him to see the prince, and sat thinking upon those words of his unsatisfied and doubtful. But even as he sat so lost in care the warders of the palace-gates announced the Ṛshi Vishvāmitra standing at those gates, accompanied by other sages and disciples. Hastening out to do due honour to the Sage the monarch saw that grand and glorious form, casting forth light on all sides like the sun, and crowned with matted yellow locks like flames of fire, tinging the palace-guard, with all its flags and cars and elephants and horses, with a bright glow of gold, combining in one shining frame the Ṭéjas(1) of the Brāhmaṇa with the Ojas(2) of the Kshaṭṭriya, looking like some large mountain-peak of snow, with head enveloped in a sunset-lightened haze of clouds; tranquil and all-gentle yet inspiring awe; calm-fronted, happy, peaceful, yet disturbing the beholder's mind with new and vague emotions of reverence and humility and wonder; sprinkling the people in sweet words and gracious glances, with sprays of the compassion which o'er-filled his mind as limpid waters fill the mountain-lake.

(1) Splendour, lustre. (2) Energy, vitality.

The monarch saw and bent low till his forehead touched those holy feet, and meekly led them in, and, offering service, begged for task to do, and said he would perform.

And Vishvāmiṭra asked that Rāma should be given to him, for a space, to help in the performance of high sacrifices, wherein Kshaṭṭriya help was indispensable to Brāhmaṇa.

Then the king told Vishvāmiṭra how his son was listless with an unknown malady; and sent for him and placed him there before the Sage.

CHAPTER III

The Questioning and Prayer

Vishvāmiṭra asked the prince, "What ails thee?" And the prince replied in words, slow with their weight of meaning, but flowing in a stayless stream of stores long gathered:

"Bhagavan !, Great and Holy One !, since thou askest me I answer thee, for none, however mannerless, may dare gainsay the Great Ones. Here in my father's mansions was I born, and brought up here, and here I studied what was taught to me. Thereafter, following carefully the ways of truth and virtue, I travelled over all the ocean-girdled earth. And by the time I brought my travels to a close, reflection rose within me strongly, and swept away my interest in the world, and, ever since, I take no pleasure in the things of life, and always I am pondering within myself—What is this that men call pleasure? What is pain? What is this expanse and series of Samsāra, endless World-Procession?

"The world is born to die, and dies to reappear, and everything but passes, nothing stays. And all the world is but the play of mind; and that, we see, is false. Who, then, has cast this glamour on our eyes and made blind playthings of us? Always are we running as the deer run for the

mirage-water in the desert, and always do we find that water turning into sand at near approach. And as I think of this, and who I am and whence, I find no pleasure in these large dominions, nor any in the enjoyments that they can supply.

"Do thou expound to me, O Sage !, what is it, this that dies, this that is born again and grows? What are old age and death and evil fortune, and birth and riches, disappearance and appearance? How may pain cease? Such are the thoughts that haunt me night and day, and the great misery of the world weighs like a stone upon my heart, and often should I weep aloud except for fear of my own kinsfolk. Such are my ailments; such the malady that embitters for me all sweet things of life. Thinking of the many pains that hedge round every pleasure, my mind can find no peace, and frets unceasingly, like the wild forest elephant newly put in chains.

"O Muni ! (1), men invented wealth to ease their pains. But Lakshmī(2), fickle, thankless, gives not ease, but ever breeds heart-burning, discontent and greed and greater misery; ever leaving man when most he wants her, ever paying back his love with laugh of scorn.

"And Life itself, for which we crave and beg so cringingly and piteously and meanly, life is fickle as the droplets trembling on the edges of wind-shaken leaves. More sensible is it to try to bind the winds; more sensible is it to try to break up space; more sensible is it to try to wear the running river's ripples as a wreath; it is not sensible at all to place faith in our faithless lives ! No love of life is left in me, O Muni !

"Men find enjoyment in the play of Pride. How may I speak out all its pettiness ! The I, the I, ever the empty I !

(1) Ascetic; originally, an ascetic who had taken the vow of

When I consider how from utter emptiness it takes its birth, and grows and flourishes therein, and how from its vacuity there flows full store of miseries and evils for all men, I have no heart to speak of I at all, and wish to give up even food and drink, and nourish not, but starve to death, this ever-yawning, all-devouring I.

"This Mind that makes such willing slaves of us, and flings us ceaselessly from place to place, itself not resting for a single moment in the heart—I have no wish to serve this tyrant any more, and yet know not how to subdue its giant strength. Easy it were to drink up all the ocean; easier to pluck Mount Méru(1) by the roots; far easier to eat the flames of fire; it is not easy to restrain the mind.

"And stronger than the mind is Tṛshṇā(2). Burning quenchlessly within, it consumes me as the sun's glare kills the morning's moistures. The highest reaches of perfection, whereon I try to give my faith a resting place, it undermines and tumbles down like some strong-toothéd burrower of the earth. Like dead leaves in the swirl of the waters; like light straws in the sweep of the storm; like pale clouds in the skies of autumn; helplessly I whirl about in the race-grounds of Desire. I have only heard the wonder that the wise cut through its adamantine firmness with the flawless sabre of Vivéka(3). But yet it seems to me that even the edge of the sword, or the spark from the forge of iron, or even the tongue of the lightning, is not so strong and keen as the Trshṇā that rules in the heart.

(1) The great mountain, the axis of the earth, the emblem of stability and permanence.

(2) Desire; literally thirst; the will to live as an individual separate from other individuals; ṭanhā, in Buddhist Pali literature.

(3) Discrimination—between the real and the not-real, the Self and the not-Self, the Eternal and the Transient.

"See further wherein this strong Tṛshṇā centres! Thi foul frame of flesh and blood and bone that is so dear to us Its very being is pretence and falsehood! Unknowing in its nature, yet it knows; composed of many, yet appearing one foul everywhere and yet seeming so fair; it is not dead, no is it yet alive. I have no love for this old house of mine, a open thoroughfare for ceaseless winds, o'erspread with cobwebs feigning shape of nerves, running with filthy drains in all its parts, painted with blood, plastered with things impure, raftered with bones belonging to the burning place by right and only borrowed thence for a brief while, and undermined withal and shaken by the legion vermin of disease O Muni!, I would leave it and go forth before it falls abou me of itself. I do not understand why men should lov this false and faithless friend that follows not one step t help the soul when it sets forth on its last long lonely, an lightless way, though this same soul did nurse and nouris it so lovingly, so carefully, day after day, even from infanc unto old age. False friend!, it is our friend only so lon as we provide it with good meats and drinks! I will hav naught to do with it, or wealth or kingship or desires. Bu a few days and Time shall sweep them all away.

"When I go over silently in mind the various stages i the life of this unstable frame of ours, my love for it is los without return. Think of the helplessness, the ailments an the thirst, the dumbness, non-intelligence, greed, restlessness and piteousness of infancy, its fits of crying, cruelty, and rage It seems to me that not in later life, in youth or manhood o old age, are our sensations and our cares so keen as durin child-hood. A life of ceaseless terror is the child's, and c restraint from parents, teachers, and from elder children, an ever are its wishes thwarted everywhere. They are not wis that say childhood is happy

"Passing beyond the ills of infancy, the human being rises into youth only to fall again. The lusts of life then take firm hold of him and, helpless as the child put into trance with the black crystal, he obeys their inspirations. Smiling for a brief moment like the lightning, only too surely youth precedes the groans of thunder and the tears of rain in age. Burning and sweet and bitter all in one; stained with sore sin, yet varnishing its vice and hiding it under the paint of beauty; this passing flush of youth, like flush of wine, it has no charm for me. Unstaying, like the city of the sands; more evanescent and more weird than dreams; hollow at heart like mercenary loves; headstrong, muddy, and uncontrollable, like shallow streams, swollen by slightest showers—such is the youth bepraised by paltry wits. The reason that is rightest runs to wrong beneath its sway. In its mad reign the mind that is most pure, most placid, and most self-contained, o'erbreaks its bounds, and grows tumultuous and turbid and discoloured, even as waters in the rains, howe'er transparent they had been before. Youth is a spreading forest, wherein dwells at ease and roams at will the mighty elephant of Abhimāna(1), and the snakes of sin infest the tangled undergrowths of the mind's fancies in its depths. Youth is a lotus flower, pollened with sensations that pall in the tasting, petalled with evil pranks that lead to pain, belovéd of the black bees of remorse and care. Youth is an ocean, surging with the countless waves of vice, amongst which there disport the myriad sharks of ailments bodily and mental. More, far more difficult is it to cross unwrecked this ocean, than the other ocean of mere waters with all its storms and tempests and mischances. They are the happy, they are the blessed, they are the Great Ones to be worshipped, who have passed beyond its turmoils

(1) Pride, arising from the sense of separateness, which desires, leads to a feeling of, superiority over others.

safely into Peace.

"They say that Love is glorious. Alas! the short-lived loves of youth and sex, between these dolls of dust moistened with water that we are, dolls fashioned with a little flesh, moulded over bones, and tied and held in place with thongs! The eyes that see the depths of Heaven in each other—they are but skin and nerves, blood, pigment and salt tears. The flowing locks, perfumed with sweetest scents, the maze of shining curls that dazed the mind, the bloom of burning gold, the moon face and its smiles like blowing lotus buds, the glowing bust down which the wreaths of priceless pearls streamed like the streams of Gangā down the snowy slopes of Himavān and the golden sides of Méru, how are these fit food, O holy Muni!, for the fire of the cremation ground and its ill-omened birds and beasts of carrion! What is the meaning of these strange and cruel things, O Sage? Alas! these dazzling limbs are all mere flesh. The ruthless winds shall blow about the ashes of those forms that were erstwhile, unto each other, the whole concentred world with all its joys.

"And even worse than youth is the old age we see around us. Far better youth should die than pass into the living death of age. As youth did mar the innocence of infancy, so age fitly destroys the joys of youth. As the hot blast dries the dew-drop, as the hoarfrost blights the bloom, as the torrent tears down green trees, so old age o'erpowers youth. No friend stands fast to help against that sure defeat. Even intelligence, at the approach of age, deserts the man, like a high-minded dame insulted with a rival. Only a ceaseless, helpless, craving for the past, makes a lasting home in the desolate heart, even as obscene vultures make their roost in old, leafless, and scorched and stunted trees. And ever-present terrors of the future sweep o'er it as hot winds sweep o'er the desert. Better to see a city long deserted, better to see a

noble tree cut down, better to see a fertile plain parched by long drought; it is not good to see an age-wrecked human frame. Whom not the mightiest foes could conquer in the field of battle, who pierced an unchecked path through the very mountains; behold how easily they are over-mastered by weak old age. I have not the courage to face it, O Muni!

"I cannot understand how grown up men should hope and try, like little children, to grasp and press sweet tastes from mere glassed images of fruits. Alas! even the false paints of these images, the forms and colours that attract the infant's hand, even they shrink and shrivel up and disappear beneath the burning touch of Time the Ruthless. Naught is there in the worlds that Time doth not devour. Truly is it the Īshvara of all Īshvaras, God of all gods. None is beyond its sway. We cannot trace the limits of its vast dominion. We try to comprehend and compass it within a year; but see, it stretches back behind and on before, as the Great Yuga (1); when we calculate the limits of the Yuga, it once more advances and recedes into the Kalpa(2), and yet again it swells into the Mahā-Kalpa, endlessly. Whatever there is of the Beautiful, whatever there is of the Good, whatever there is of the Firm and the Weighty, be it Suméru's(3) self, hopeless and helpless it disappears in the ever insatiate maw of Time. The pitiless, the hard, the cruel, the rough, the miserly, the mean—these too are all equally good meat for it. Aho! the wondrous perseverance of this Gardener! Ever is he growing all these fruit-like worlds, and ever is he eating them. Countless are the plants, planets, and stars and comets, in his garden; Brahmās are their roots; Ḍévas are their branches; the Loka-pālas(4) are the

(1) Four yugas, or ages, which make up a Mahā-yuga of 4,320,000 years. (2) A kalpa is a thousand Mahā-yugas, or a "day of Brahma."

(3) Same as Mêru; see p. 5 *supra*.

(4) The eight Regents of the world, one on guard at each of the four points of the compass and the intermediate points.

insects in the rotten fruits that he delights in. The days are the flowers—each haunted by a night bee—with which he weaves his endless wreaths and chains. The suns and moons and all the orbs of heaven are his playthings, lighter in his hands than balls in the hands of babes.

"Many are his names : Kṛtānṭa, the Ender ; Ḍaiva, Doom incarnate ; Mahā-Kāla, the Great Turner of the Wheel of Countless Cycles. Destiny is his grim bride. Hand in hand they dance an awful dance in celebration of the Kalpa's end. Thrice-purchased slaves of theirs are we, and they our masters, all devoid of mercy. Ruthlessly they drive their slaves and prematurely wear them out. Their ever-oppressing tyranny transforms our foods into unwholesome poison. The world grows only sick with sensuous joys. Wherewith we seek our ease, yields but disease. Our own limbs become our enemies. Truth turns to falsehood. Righteousness it-self deceives. So, in sheer despair, the self destroys itself, unable to endure that vast oppression longer.

"Wherein shall we find rest, wherein relief, from this relentless horror of impermanence, of helpless slavery to Change and Time and Death ?

"Ever this stream of living things is vanishing into the shambles of non-entity. Old landmarks disappear ; broad countries change their faces ; the mountains are worn down by ceaseless-flowing waters into mire and marsh and sands and dust. Where we behold, today, an immense hollow like the dry bed of an ancient ocean, there we see, tomorrow, a towering mountain, crowned with clouds ; where we see that mountain, clothed in green and spreading forests, lifts its head, to-day, to greet the skies, there, next day, stretches a flat and arid plain. The body that, today, is decked with silks and wreaths and unguents, lies, tomorrow, in the grave, all bare and

r restless with its multifarious life, there, a few days later, ns, without dispute, the silent wilderness. The man that ws with majesty, today, and is the sovereign of many lands, omes but in a few days a heap of fast dispersing dust. h vegetation yields its place to sands ; lands change to ers, waters into lands. The seas dry up ; the earth, the s, crumble and disappear ; the Siddhas(1) die ; immortals t with death ; Indra(2) does not escape ; and Yama's(3) , who swayed and ruled all others, falls under another's ay ; Brahmā(4) the Paraméshthī(5), has an end ; the un- n Hari(6) too passes away ; and Bhava(7), Source of ing, goes himself into Non-Being.

"How then may feeble souls like mine find rest from fear Death, and Change, and Ending ?

"Tell me, O Munis !, how have ye, whom the world calls Great Ones, sinless Jīvan-muktas, Emancipate of Soul ile living yet within this prison of flesh, how have ye attained this unshakeable calm of spirit ? How have those, Janaka d the others, whose story is conveyed to us by rumour and dition, gained that Peace ? What insight is yours, what cret knowledge, whereby ye are ever in harmony with others d with Self ? How do ye and they walk in the world, thout being soiled by all its mire and all its foulness ? What eat Being, passed beyond Samsāra, shall I ever bear in mind help me as example ? What other way may I pursue siduously to find this Peace of mind ? How may I realise y own Eternal Fulness, whereafter I may not suffer from ubts again ?

(1) The 'accomplished', the 'perfected'; superhuman beings who re to the end of a kalpa.

(2) King of the gods. (3) God of death. (4) The Creator.

(5) The Supreme ; literally the Highest-seated ; also Firm-based- on, Rooted in, the Supreme Brahman. (6) Vishnu. (7) Shiva.

"Or if no way exists, O Brāhmaṇas !, or if none tell it me though it exists, or if I find it not myself, with laborious search and long, then shall I give up this place of pains wherein so long I have abided, thinking and believing that it was my body. It is not mine, nor am I its at all, and like the flame of the lamp unfed with oil, I too shall pass into extinction, being unnourished with desire."

CHAPTER IV

The Promise

So ended Rāma's speech to the assembled Ṛshis, as end the peacock's notes, suddenly exhausted, after welcoming the deep dark rain-clouds, bending laden with the waters of compassion over the faint and thirsty earth.

The Ṛshis heard that sweet and wondrous speech which was to wash away in its strong flow the stains of many a mind. They heard it with deep joy. The King, his ministers, and chiefs and honoured citizens, heard it in silent wonder. The mothers and the ladies heard it, seated in their gallery windows, in a stillness and an awe in which their very ornaments forgot to tinkle. The birds, perched in the garden-creepers and the niches of the palace walls, listened, suppressing their own melodies to drink that sweeter music. The wanderers of Heaven heard those words. "Sāḍhu (1), O Prince !, well done !", the Siḍḍhas(2) cried. And after that, for the fourth part of a Muhūrṭa (3), flowers fell from Heaven over the gathered Sabhā (4), like stars down-rushing in their eagerness to hear

(1) Excellent.

(2) Perfected souls, residing in the regions of the upper air.

(3) A muhūrṭa is the thirtieth part of a day-night, or forty-eight minutes, by which period, the moon's rise advances, or recedes, each night, in the bright, or the dark, fortnights. (4) Assemblage.

that high converse, or like approving smiles of heaven's dames, sent down in luminous crystals to the earth.

Then the people heard the invisible Siddhas whispering to each other, how they had roamed the heavens for long eons, and never heard from earth discourse like this, which, for its restfulness and wisdom, was not excelled by work of even the Lord of Speech, Bṛhaspaṭi himself, and which instructed and enlightened even the dwellers of the skies. The Siddhas said : "Most meet it is we hear what the great Ṛshis will pronounce hereon, for see, Nāraḍa, and Vyāsa, and Pulaha have come already ; let us hasten then and stand around King Ḍasharaṭha's court, like bees around the blooming lotus."

With this, that luminous procession of the Munis streamed into the court of Ḍasharaṭha, till all its greatness grew too small for more. The chief of Ṛshis, Nāraḍa, was there, still holding in his hands the sweetly sounding Viṇā(1). And there beside him sat the Ṛshi Vyāsa, dark with the soft blue darkness of new rain-clouds, and Bhṛgu, too, and Angirā, Pulasṭya, Chyavana, Uḍḍālaka, Ushīra, and Sharalomā—a very clustering of suns enhancing by their contact the glories of each other.

Then in the hall of Ḍasharaṭha's palace was seen a sight unusual. As the members of the court rose to their feet, to greet the coming Ṛshis and the Siddhas, denizens of the air, now visible, mixed with the dwellers of the earth ; sceptres, wands of office, implements of sport, mingled with the ḍandas(2) of Sannyāsa(3) ; braids of hair twisted with ḍūrvā-grass shone side by side with locks crested with jewelled crowns ; dresses of sacred bark rustled in company with cloth of silk and gold ; and rosaries of beads of crystal rested side by side with

(1) A stringed musical instrument.

(2) Sticks carried by ascetics. (3) Sannyāsi is an ascetic who has renounced all.

chaplets of great moonlike pearls and jasmine-flowers.

Vasishtha, Vishvāmiṭra, and the king welcomed th august visitors, each and all, with Arghya(1) and wit Pāḍya(2), as required by the old and gracious rules of courtesy and they too greeted these in turn, and all took seats an turned with praise to Rāma, most beautiful of all that gloriou company in his exalted mood.(3)

The Anūchānas—they who know the Scriptures in thei full completeness—blessed him and addressed him thus "Wise are thy words, O Prince !, and full of sweetness. Ver rare are they. And often long we wait before we find one o such promise as thou art. Many are the trees that grow luxu riantly and clothe themselves in heavy foliage. Few are th plants of sandal that impart their fragrance to the axe tha cuts them down. Many are the dolls of flesh and blood and bone that thou hast spoken of. Not often do we find a true mind lighting one. They pass through the old rounds of birth and age and death, of pains and pleasures, and are not yet aroused to think what this Samsāra is and means. Few are they that, like thee, try to take account of what has gone before and what lies after. Few are they whose intellect flames like thine to make light for itself and for all others. But be thou happy. As thy words are full of wisdom, and of the sweetness and the sadness of Vairāgya, so do they carry in themselves full hope of happiness and peace. Never have these, Vivéka and Vairāgya, searching discrimination and compossionate dispassion, failed to bring with them Boḍha, enlightenment and rest. Twofold is desire; one is the foul,

(1) A ceremonial offering of rice, ḍūrvā-grass, flowers, etc., and water, presented to persons of high spiritual rank.

(2) Water for washing the feet.

(3) Etymologically, Rāma means 'he in whom all beings rejoice, ramanṭê', the Self whom all love, for whose sake only is anything else dear.

ıe other is the pure. The one ties to the wheel of births and eaths ; the other helps to free the Soul therefrom. The one ; dead in thee ; the other has now taken large and vigorous irth. And if we cannot show to thee, O Prince !, the light ıou seekest, then the very being of the Munis were in vain. ;e thou happy, Prince !, for thy enlightenment is near."

[*End of the Vairāgya Khanda.*]

BOOK II

THE QUALIFICATIONS OF THOSE WHO DESIRE DELIVERANCE

CHAPTER I

The History of Shuka

"Like Shuka's history is thine, O Prince!" said Vishvāmitra. "Naught more remains for thee to know. Thou hast thyself with thine own subtle mind found what there is to find. Like a fine mirror it requires but burnishing alone to catch the image of the Truth quite truly. Listen then to the helpful story of Shuka. He was the bright son of the Ṛshi Vyāsa, now sitting here beside thy father. Long did Shuka, sacrifice incarnate, ponder in his heart the mystery of this Samsāra,[1] this World-Process, and by himself determined that the world was nothing more than mind. Imagination, active, makes it live; imagination, ceasing, makes it cease. The Self behind the mind is the Supreme Omnipotent. Shuka saw this Truth, but was not confident; only his mind stayed steadfastly away from fleeting sense-enjoyments. Once he asked his father, sitting in a silent region of the mountains: 'How does the mirage of Samsāra take its rise; how ceases it; and where and when and whose is it?' And Vyāsa told him. But he answered: 'I myself thought this.' And still he gained not confidence. Then Vyāsa told him: 'Go to Janaka; he knows.' And Shuka went and was announced by the king's warders to the king, saying the son of Vyāsa waited at the gates. Then Janaka, to try him, only said, 'Let be,' and thought no

1. 'That which is ever moving.' See p. 3.

more of him for seven days. Thereafter he permitted him to come into the courtyard of the palace. There, too, Shuka stayed for seven days awaiting. Then Janaka commanded that he should be led into the inner halls; but he himself would still not see him. So for a further space of seven days Shuka waited, tended by lovely maidens and served with dainty foods and drinks. But Shuka lost not, any time, his calm of mind, nor at the pains and humbling, nor at the honoring and the pleasures, and ever sat silent, and happy, like a moon full and unwaning. Then the king saw him and luted him and spoke: 'What wishest thou, ascetic youth? Thou hast gained all that there is to be gained, and hast done all that there is to be done!' Shuka replied with his one question: 'Tell me, O teacher!, how this glamour of the world comes into and goes out of being.' And Janaka told him what his father had already said to him.

"Then Shuka: 'So I found myself, with laboured thinking, and so too did my father tell me when I questioned him. You now say the same, and the same is the final finding of the Shāstras, viz., that this world arises merely out of the Vikalpa (Imagination) of the Self, and ceases with it; there is no deeper substance or substratum in it. Tell me the truth again, O king! Is it even so? Is it no more than this? Shall I put faith in thee, and take my peace of heart from thee?'

"Janaka said: 'Yea, it is even so. There is no deeper truth than this. There is no other finding. The nearest is the dearest; the deepest is the simplest. The man is Breakless Consciousness alone. And by its own imaginations does that Consciousness place itself in bonds and free itself again therefrom. Thy intelligence, O steadfast youth!, has ceased o take joy in the things of sense, and therefore, turning back, has seen the Truth. Thy father, with all his stores of self-

denial and of knowledge, has not attained such fulness of the Truth as thou hast. I am more than thy father, and thou art more than I, in the attenuation of sense-cravings.'

"Then was Shuka satisfied, and sat, all silent, firmly fixed in the Supreme. Free of sorrow, free of fear, free of laboured effort, free of wish and free of doubt, he went into the solitudes of Méru later on, for practising Samāḍhi, and, being perfected therein, at the end of myriad years, he entered into the Ātman, even as a tiny drop of water merges into the ocean."

CHAPTER II

The Disciple and the Teacher

Turning to the gathered Ṛshis, Vishvāmiṭra continued: "Thus hath Rāma also found the Truth. The proof thereof is this—that he takes joy no more in things of sense. For while the mind revolves and revels in them is it bound. Soon as it turns away from them is it emancipate. And this comes not to pass, this turning back, till after manifold frustration of the search for pleasure. Even as the dawning of the day is simultaneous with the passing of the night, so is the dawning of true knowledge simultaneous with the passing of desire. And that which Rāma feels within himself already is the Truth, and he requires but confirmation from the lips of some one who has gone before in the same path, to know it so, even as the Sun requires support from Time to rise into the perfect strength and glory of noonday. Let Vasishtha give the confirmation needed. He is the ancient teacher of the Solar Race of Kings. He sees the past, the present, and the future, all as present. Dost thou recall to mind, O Sage Vasishtha !, the teaching that the Lotus-Born(1) Himself addressed to thee and

(1) Brahmā. The land surface of the earth is like an open lotus

me, in far past ages, to quench with its pellucid waters the fire of the great feud between us, and to help all growing souls at the same time, on the pine-crowned summits of Mount Nishaḍha? Brahman! re-utter then that teaching to this most deserving pupil."

To this the Munis, all with one accord, said, "It were well."

Vasishtha, then, son of the Lotus-Born, and glorious as his Father, said: "O Muni!, I shall do what thou hast asked of me, for how can I refuse thy wish, a wish that seeks the truest welfare of the sons of Ḍasharaṭha. For their sake shall I call to mind again unbrokenly the teaching given us by Svayam-bhū, the Self-Born."

CHAPTER III

The Pace of Progress.

Here Rāma asked a question of Vasishtha: "How is it that Shuka's father Vyāsa, who knows all, has not attained to such Deliverance as his son?"

And he replied: "The swarms of worlds that came into existence in the Past, and passed away, within the Light of the Great Central Sun; the worlds that throng it thickly Now as motes the rays of the sun visible; the worlds again that will be formed and be destroyed in the Future—these may not be counted. The Jīvas(1) that are born in them again and yet again, passing through worlds within enwrapping worlds, subtle and subtler, even as the layers of skin that fold successively the heart of the plantain stem, these Jīvas are not

inverted over a sphere of water, with the capes as the apices of the petals. The presiding deity, "Collective and vast Mind." also called Svayam-bhū, is said, in Purāṇic myth, to arise out of and sit on this.

(1) Individual souls, embodied.

all or always similar. The Vyāsa sitting now beside me the thirty-second that I can remember. Twelve of them h realised the truth of the Supreme but faintly. Ten were hig The rest were higher still. And in the endless future will born again, Vasishthas, Vyāsas, Vālmikis, Bhṛgus, Angiras and others. So are these many races of Men and Gods a Ṛshis born and reabsorbed repeatedly. This is the seven second Ṭréṭā of the Kalpa we are in. And the same Ṭré Cycle will appear again in other Kalpas. Many are the tim we all have been together in the past, as also separately, a so again shall it be in the futnre. Even as a heap of gra removed from granary to granary ever assumes new order arrangement, new combination, so do the Jīvas in the univers The man who has attained to inward peace, passes unfrettir through the rearrangement. So this Vyāsa, free of fear a care, but only Jīvan-mukṭa yet, has been born ten tim already, and has eight more births before him. In the end will arrange the scriptures, write the famous story of his rac and then, attaining to the place and office of the Lotus-Bo Hiraṇya-garbha,(1) pass into the Final Peace.

"Difference of kinds in Mukṭi, as Jīvan-mukṭi and Viḍêh mukṭi, is, O Rāma !, a fact only when the subject is looked from without ; to the inner view, Mukṭi is one and alway The waters of the ocean, sleeping in the windless bays, heaving in the storm-tossed waves, are only water still. S too, That which is the Free, is as free *within* the body *without*. The outward form of the Muni is mere sense-objec and gives not evidence of the Deliverance of the Spirit. Th is a thing internal, and is more perfect as the effort inward is more perfect."

(1) Hiraṇya-garbha, 'golden womb,' (primeval luminous ethere fire-mist') name for Brahmā-Svayam-bhū, one of whose forms i the Sun.



CHAPTER IV

Exertion and Destiny

"Spare not Effort. Think not anything of Fate. All is within the reach of everyone in all this universe, if only due endeavour is made resolutely, and the seeker turns not back, losing heart half way. By tireless effort only, has one individual Jīva gained the place of Indra, king of the three worlds. By tireless exertion only, has another 'wave of Chit'(1) become the Lotus-seated Brahmā, the Creator of these worlds. So by highest efforts of their own have two great Beings gained the foremost places of Vishṇu and Mahésha. Indeed, when of two fruits that grow on the same stalk, one gains its true fulness of juice and roundness, while the other hangs sapless, and dry, and hollow, know that this is caused by nothing else than the latent consciousness of Rasa (sap) making due effort in the one alone and not the other.

"Two are the kinds of effort : the effort of the past and the effort of today. Of these two, the latter will prevail over the former, and well-directed effort will achieve its object, even as light brings out the differences of colours. Man always gets only as he endeavours, and what is known as Daiva, Destiny, is naught else than his convergent previous Karma only. There is no other Fate than this. And like two rams they fight, these two, the present Karma and the past, and now the one prevails and now the other, and the stronger wins at last. Therefore let the man call up his energies, and, setting teeth and clenching hands, let him conquer past with present effort. The past may be long gathered, but the present can be carried longer still into the future. The common cry, 'Tis fate !,' of men after defeat, is nothing but the cry, 'Oh ! misery !', that men will utter after suffering. It only means the

(1) The Principle of Consciousness.

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fact that the past evil Karma has prevailed in that one instan How does it forbid, or make impossible, all future effort?

Then let the man tread under foot relentlessly, the thoug that his past fate is driving him. It is not stronger than l present feeling of ability to resist. The man who disregar the immediate evidence of his senses, and would put great faith in baseless inference, surely insists that his two arms a snakes, and struggles violently to free himself from the Having a present feeling of ability to work contrariwise, h should the man allow himself to say that he is driven helpless by his old Karma into evil courses? Surely such a man most unfortunate, and never saw a great example. Let hi trample down, I say, such weakling thoughts. Let h labour hard to gain deliverance from his bonds. Let him lo always on his house of flesh as something that will pass aw one day. And let him therefore strenuously avoid the actio and indulgences that mark the beast, and strive to live the li that marks him man. Let him not delay, thinking 'I will later,' for the chance may not come soon again. Let hi associate with the good, and study hard, and let him nev fear his labour will be vain, for there are great examples th have gone before him. So shall he free himself from helple births and deaths, and so attain the endless joy of Pea wherein all things are Equal, yea, One and the Same, whic the wise ones say is highest end of human effort; for sens of Inequality and Separateness is source of Misery."

CHAPTER V

The Meaning of Destiny.

"Then is there no such thing as Destiny, O Sage?" aske Rāma. "Is it not true that all the Future is already presen in the Present, that all the Present was existent in the Past?"

"Yes," said Vasishtha. "And the truth of it is this. All the Past, the Present and the Future are contained in the Being of the Supreme Brahman. That content is the only true all-determining Destiny. That inmost Being makes and is the causeness of the Cause, and the effectness of the Effect. It includes both; not one only. Effort is included in it as much as the Result of effort. All Jīvas are embedded in that all-embracing, all-pervading, all-containing Being. None can stand apart from It and out of It, and say, 'This, which is something separate from me, compels me from without to do this thing.' That which is the Universal, and supports and gives existence to all possible acts, and moods, and substances, cannot be appropriated exclusively and misapplied for the urging of one only of such moods against another of them. It can be urged in support of both the opposing moods equally. All Effects are immanent in that Being. The Whole of It may be said to be the Cause of each and everyone of these Effects. It is manifested by an effect, and may be inferred from it, only after the effect has happened. There is no other way open to Jīvas of learning the whole of that Totality of causes, before the happening of an effect. Hence Destiny can never be pleaded as prescribing a particular course of action, but only as explaining it after it has been adopted. For all the purposes of life, each particular course of action must and can be determined with reference only to the circumstances surrounding it immediately and making up the situation, in that limited portion of Space and Time which is within the purview of the individual concerned. The Self is Self-impelled and Self-directed. None Other can compel it. For, were it so, another would be wanted to compel the other, and so on, endlessly. The true and full import of this will appear when that Nature of the Being of the Supreme which constitutes Destiny has been fully understood. In the meanwhile, let every

one see well, none can dispense with self-exertion. Let him exert himself in any way he likes ; and, indeed, no man will work in any way but that which will conduce to the accomplishment of the desire that is most strong within him. But let him know for sure, and ever bear in mind most firmly, that good comes of good acts, and ill alone of ill.

"Know well that Destiny achieveth not its ends without due means. Both are predestined. Effort is the means for human beings. Desire (Vâsanâ) is realised, materialised, in action. Everyone acts only as he most desires. The long-cultivated and intensified desire of past births appears as the Guiding Fate of this life's actions. Action is desire densified, made visible, desire is mind, and mind is man. When men say Destiny drives them to do a thing, they mean but this, that the sum of their past Karma is so leading them. That Fate which they refer to is this sum, which they have made, for the time being, stronger than their present selves, by incurring liabilities to it. In the detailed working of the world, the stronger is the fate of the weaker, nothing else. Then let men try unceasingly by well-directed effort to become stronger than their fate. Behold the Ṛshi Vishvāmiṭra here. By a thousand years of rigid self-control and high austerities he triumphed o'er the fate which gave him a Kshaṭṭriya body, and won true Brāhmaṇa-hood in that same body, so that I myself, between whom and the Ṛshi there had been a bitter and most cruel war in bygone ages, welcomed him, by order of the Father of the worlds, as a Brahmarshi.

"So should the earnest searcher, when the mood of grace is on him, take advantage of it to the utmost and promote it; and when the evil mood asserts itself, then let him battle strongly with it as he can. The mood of grace, the pure desire for knowledge and for peace, is with thee now, as blossom of the plant of virtues nurtured and fostered with [illegible]

and wakeful gardening in the past. See that it wither not, but yield thee rightful fruit. Happy art thou that it has come to thee in early youth at length. Let not that youth go by without securing that which will make all the life to come a calm unbroken ; and so attend unto the Science of Deliverance that I expound to thee, as it was given of yore to me by Brahmā."

CHAPTER VI

The Origin of the Science

"On what occasion was this science delivered to thee, O Sage !, by the Self-born ?" asked Rāma.

Vasishtha answered: "From That wherein Rest and Motion are as one, which is the Inextinguishable Light within all Jivas, whose Nature is best named 'Infinite Principle of Consciousness'—from that Infinity of Being rose Vishṇu in the beginning of this Cosmic System, as a wave arises on the surface of the ocean. Then from the Lotus-Heart of Vishṇu, pollened with thick-crowding stars, was born the Paraméshthi, Knower of the Word, of Scripture and of Scripture-meaning, encircled by the Gods and ancient Ṛshis, Archangels of wisdom and of power. And He sent forth all this creation from within His Mind. In this country of Bhāraṭa Varsha(1), in a corner of the continent of Jambū-ḍvīpa,(2) He placed races of men which in time became beset with pains and sorrows, mental and physical. Then, beholding all their wretchedness, a great compassion rose within His mind, as in a parent's at the sight of children in distress. Pondering how they might find release, he called into existence the cardinal virtues of Ṭapas, Ḍharma, Ḍāna, and Saṭya(3), and also the holy places of pilgrimage and

(1) i. e. India. (2) Asia, as one meaning of the word.

(3) Self-denying self-control ; lawful ways of life ; charity ; truthfulness and wisdom.

worship. But He saw again that these were not enough, and that Release, that highest happiness which is named Nirvāṇa, cannot come except from Perfect Knowledge. Then He evolved me from His mind, and I, appearing from somewhere, like small wavelet on the crest of ocean-billow, stood before Him, humble and obedient. He bade me take seat on the northern petal of the Lotus whereon He was resting, and then said: 'My son! let thy mind forsake its Peace for a brief while, and gain experience of Ignorance, Aviḍyā, and its consequence of restlessness.' With this behest in guise of curse, I lost the memory of my pure stainless inner Spirit-nature, and gave room in my mind, instead, to pain, sorrow, disturbance, with experience of Samsāra. Then Brahmā said to me: 'Ask me, my son!, the remedy for thy pains, and I will tell thee, so that thou wilt be unhappy nevermore.' And I asked of Him, and was taught, and then He bade me go, as embodiment of His knowledge, and teach the Jīvas of this Bhāraṭa Varsha who required such teaching, and were fit to receive it by Vairāgya and Vichāra, dispassion and reflection. And so I sit in my pre-ordained place while this creation lasts, doing the duty that was set to me.

"And as He sent me forth, so has He sent forth other Ṛshis too, Sanaṭ-kumāra, Nāraḍa, and many others. So, when the happy times of Kṛṭa-yuga passed away, the times when all were virtuous, and each knew and discharged his duties to all others, then these Ṛshis made partition of the common earth into many lands and many countries, and appointed kings to rule in them, that ordinances might be well observed, and laws and limits fail not for the want of persons to enforce them. And many sciences, of Smṛṭi and of Yajña(1), and of other things, for the achieving of Ḍharma and of Kāma,

(1) Laws and Sacrifices.

irtuous ways and the joys of life, were given out by us o them.

"Then as the wheel of time rolled further onwards, and leeper degeneration came, and men began ever to step beyond he bounds set for them, and gave way more and more to greed and lust, there came on them inclemencies of weather, sufferings from heat and cold, rivalry and wars and the subjection of man to man, and the artifice of wealth and property, with its inseparable consequence of poverty, and distinctions of rich and poor arose, and penal laws and punishments followed, and sovereigns found it more and more impossible to rule their peoples without engaging in wars with other monarchs. And great despondency and weariness came on these kings, and they were like to fail in their great work of government. Then we, the Ṛshis appointed for this purpose, first unfolded unto them these stores of knowledge, teaching them to understand the nature and the end of all creation, and see their duties and discharge them with the clear eye and strong heart of true insight. And, for the Science was first given to kings, it has come down under the name of Rāja-vidyā, Rāja-guhya, Science of Kings and King of Sciences, the Royal Secret Doctrine. Thou too shalt learn it, and thereby fit thyself for thy great duties.

CHAPTER VII

Who may Ask and who may Answer

"Limited is the Vairāgya that is born of special cause. Rājasa is it. A touch of pain breeding dislike of that which gave the touch is lost in the next following touch of pleasure. But thine is the unlimited Vairāgya that is born without apparent outer cause, born of the inner sight that makes discrimination between the Fleeting and the Never-Changing,

and with it realises that the Fleeting, that which has an end, however long drawn out, cannot be separated from its Parting and its Pain. That is the Sāṭṭvika Vairāgya.

"King Arishta-némi, when old age came to him, went into the woods to make Ṭapasyā(1), placing the people in the charge of his strong son. Long he dwelt in Ṭapas in the solitudes of the Gandha-māḍana mountains, so called because of the soul-filling sweetness of the fragrant flowers that cover them and bloom and blossom all the year round. Indra, Lord of Heaven, bade his messengers: 'Go unto king Arishta-némi. Honour him and seat him on my heavenly car and bring him hither, so he may enjoy the glories and the greatness of my realms.' They went with Indra's message to the king. He questioned them. 'Tell me first, ye messengers of Indra!, what the joys and sorrows of your realms may be, and then shall I decide whether I ought to go with you or not.' And they answered him: 'The harvesting of pleasures there is in proportion to the seed sown here of acts of merit. Highest virtues lead to highest heaven; middling ones lead to the middle plane of it; the common ones to the lowest levels thereof only. And jealousy is there of the greater; and ambition too to pass beyond the equals; and satisfaction also at the sight of others lower. And at the end, when the store of Puṇya-merit is exhausted, on the aroma of which the soul fed and maintained itself in those high regions, then comes the fall, and the gods die and redescend into this world. Such are the merits, such the drawbacks and defects of Heaven.' The king heard and cried out: 'Go back to Indra. Much do I respect and thank him. Yet tell him from me that I crave not his joys. Take your car away. I am content with this dire Ṭapas, with the help of which I shall get rid of this impure fleshly abode of mine, and all the selfish lusts

(1) The same as Ṭapas, austerity, asceticism.

that bind the soul to it.' The messengers went back and made report of this to Indra. He was pleased and bade them go again, and this time lead the king to where the Ṛshi Vālmīki dwelt, and pray the Ṛshi from him to give unto the king that which he wanted, the Final Knowledge.

"Thou too hast seen, O Prince !, as thou didst well describe, that offices howsoever high, places and powers howsoever great, worlds howsoever glorious, lives howsoever far-reaching in space and long-lasting in time, are still as much short of the Infinite and the Supreme as the lowest, meanest, poorest, smallest and most ephemeral; that mere addition of the finite to the finite will not make the Infinite ; that the Inner alone is the Inner and the Infinite, ever-present and ever-available if we would only turn our eyes to It ; that the Outer is always only the Outer and always *within* the Inner ; and that the Knowledge of the Inner and the Infinite alone, whichever holds, and ever denies, at once, *within* Itself, all Outer and all Finite, can bring satisfaction.

"Knowledge is the only Cure of ills. As the small ills of daily life are tided over with the help of petty knowledge, so can this giant all-pervading Ill of Doubt, Despair, and Weariness which lies concealed in the heart of all limited life, however high or low, be mastered only with the aid of the Great Knowledge of the Truth of the Lord of Life and Death.

"Four are the warders standing at the gates within which dwells that Knowledge: Shama, Dispassionate Calm of mind, Vichāra, indefeasible, invincible, untiring Reflection, Santosha, greedless Contentment, and Sādhu-samsarga, Association with the Good.

"He who has felt the grasp of that great Ill of Doubt, and is resolved to grapple with and master it, he who possesses the Sāttvika (pure) Vairāgya, and has the means to satisfy these four gatekeepers of his fitness, or three or two or even

one alone of them completely—for service of the one, if well performed, becomes the service of the others too—he can have those gates opened to him.

"And he who has already passed these gates and made acquaintance with the Resident within, he is the person fit to guide others to that Home of Peace.

"Worthy art thou to ask, and I will answer. The way is the Ancient Way of Rational Intelligence. Walk it with me untiringly. None may transcend it. Reason in its fullness is the guide of all life. It includes all seeing."

CHAPTER VIII

Attainment of True Knowledge

"Believe, O Prince !, that such high knowledge *is*, and that untiring search by ever stronger thought *will* bring to it. Were it not so, how many great and good men had succumbed to care and sought surcease of agony in suicide. That they did not succumb is proof that they *did* find the Remedy for their mental illness. Reflection shows the way to cure all pains. Let none think lightly then of such Reflection. The men who served Vichāra faithfully received from it the gift of that true insight which enabled them to look on all the ever passing Process of the World, its loves and hates, its laughter and its tears, its ecstasies and anguish, with an equal mind, cool, feverless, at peace with all. They have viewed this process as a vast Drama wherein the one single actor, Self, becoming the countless players, and the scenes as well, lands, seas and forests, endlessly rehearses, for his own Pastime, all possible experiences of pain and pleasure. They who have not yet found the secret of this View shall suffer till they find it. But when they find it, then shall this journey through Samsāra

become as voluntary Play to them, Tragedy and Comedy in qual measure, ever balanced, one against the other.

"Holding fast this View, the Great Ones, who have ained the lucid mind and seen the Self, roam in the worlds t will. They grieve not, want not, ask not good or ill. Doing all their duties they do nothing. Pure are their ctions, pure their dwelling-places, pure their ways. All iolence of struggle, all wrong views, all prejudices, all artialities, cease when the Supreme Self is seen; and then he mind, free of desires, attains the silent, soft, and sweet ereneness of the cloudless midnight moon of autumn.

"But such high mood is not attained without beholding he Ātma-'Ṭaṭ-ṭva', the Essential 'Nature' ('That-ness') of the elf, without understanding deeply, without perceiving, without ealising, the Oneness and Non-separateness of all things, in he One-without-Another, without-a-Second, the 'Self which is Naught Else than Self al(l)-one'.

"Then let men strive with all their might, through all heir life, to see that Āṭman face to face.

"Riches avail not in that search, nor friends, nor kinsfolk. Motion of hands or feet avails not, nor torture of the body, nor travellings, nor holy places. Only by conquering the unrest of the mind, by one-pointed Vichāra, helped by Shama and Santosha and Saṭ-sanga, may cognition of the Self be gained, and then, by Yoga, gradually comes the mergence in it by attenuation of Upāḍhis.(1) The former may be gained sitting or standing, moving or resting still, by man or god, or Rākshasa or Ḍaiṭya or Ḍānava, whoever will make Vichāra manfully and single-heartedly for it. Indra sought and gained it. Indra's great rivals, Prahlāḍa and his grandson Bali, both mighty monarchs of the Ḍaiṭya race, did also gain

(1) Sheaths, envelopes, garments, tenements, vehicles of the soul.

it. So did Vibhīshaṇa and others of the Rākshasa race. Doubtless that Cognition, that Awareness, that All-Self-Consciousness, may be gained by any who will really turn to look for it; for the Self is verily everywhere and always, therefore Here and Now.

Thou too, if thou searchest with the help of those four helpful friends, shalt certainly achieve it, and be happy as the Jīvan-muktas(1)—Hari and Hara and the great Brahmarshis."

CHAPTER IX

Shama and the other Means

"Shama(2) leads to that high knowledge, and is itself in turn perfected by it. Shama is indeed the Final Peace wherein there is no error. They in whose hearts has bloomed the lotus flower of Shama, they have indeed two lotus hearts, like Hari's self. The wealth of the three worlds wins not such joys as ever wait on him who owns the wealth of Shama. The moon in all his glory gladdens not the hearts of men as does the sight of him who has attained to perfect gentleness and is at peace with all his fellow-beings. The enemies of such forget their enmity at sight of him and are converted into friends. Even the outcasts, even the abandoned, even the thieves and murderers that may not trust another of their kind, place faith implicitly in such a one when he approaches them. Even as the beast of prey and bird of innocence, good and bad alike, have trust unquestioning in the mother, so even have all men, of crooked ways or straight, trust suspicionless in him. The

(1) The *Yoga Vāsishtha* seems to use this word generally as including all the stages of Mukti in which an Upādhi, a material sheath or vehicle, a body, however refined its substance, is maintained.

(2) Tranquillity, calmness, non-restlessness of mind.

very beasts cease from their mutual struggles in his presence. And men take greater joy to see him than they do to see whatever else is dearer to them even than their lives, and they approve with welcome whatsoever he does with quiet, unelated, unaggressive mind.

He who suffers not from violent elation or depression of the mind, he is the Shānṭa (Peaceful). He who looks with equal eye on all, and grasps not eagerly nor violently flings away anything, he is the Shānṭa. He who touches all affairs with an intelligence refined and pure, and ever seeks the good of all and shrinks from causing pain, he is the Shānṭa. He who does with wakefulness the duty of his life externally, but ever slumbers dreamlessly within, he is the Shānṭa. He whose mind maintains a calm unruffled, through feast and revel as through war and death; who yields not place in his mind for a moment to a mean wish even in dire misfortune, even in world-cataclysms, whose mind is ever stainless as Ākāsha-Space is, although it holds all worlds, he is the Shānṭa.

"The mind of such a one evolves and radiates around peace from within itself as the stars radiate light. In such a one the Supreme Essence manifests Itself of its own gladness.

"Santosha, deep contentment, is but the fuller and more positive form of Shama.

"Then, purified in mind with Quiet and Contentment, enter thou, O Prince !, on the enquiry into the nature of That which will explain all else; on the Vichāra(1) to which thou hast thyself already in thy questionings given form, thus, WHO AM I, AND WHENCE; AND WHAT AND WHENCE IS THIS?' To know the true Nature of the 'I' and of the 'This'; to know that, and how, and why, the latter is ever rising and subsiding within the former; is to know All and to find

(1) Etymologically, the word means 'exploration;' 'going to and fro', enquiry, reflection, pondering, looking before and after, thinking.

Peace. None should despise Vichāra. It is man's only refuge, his only instrument of work. All this multifarious life of men is based on nothing else than their Vichāra, and all its complex business is conducted by its help alone, though it be righteous now and wrongful then. They seek the remedies for their pains by means of it alone, finding it if the Vichāra happens to be deep and sound sufficiently, and failing otherwise. Let none pretend that he can do without Vichāra. No more can he do so than he can see with others' eyes, or run away from his own shadow. Even the uselessness or non-existence of Vichāra may not be decided except by means of that Vichāra. Better the rockbound toad, better the crawling earthworm, better the blind cave-serpent, than the man without Vichāra. Only the intelligence that has been sharpened and made subtle by Vichāra sees that Highest Being that is subtler than the subtlest, smaller than the smallest, greater than the greatest; for Its Consciousness envelopes and contains them all.

"Strengthen and make perfect this Vichāra by association with the Good Ones. Where they are, emptiness is fullness, ill fortune is good fortune, death is a feast. Their presence is as the searing snow to the poison-plants of evil, as the strong wind to the fogs and mists of ignorance and perplexity. It is as the gentle fostering sun and rain and air to the seeds and shoots of Knowledge. It is enough that they exist on the earth; more is not wanted.

"Bear in mind, O Prince!, that the greatest gain is the gain of Contentment; that the truest way is the Way of the Good Ones; that the Final Knowledge is the Knowledge of the Self and Its Nature gained by deep Reflection, and that the highest happiness is the Happiness of Peace."

[*End of the Mumukshu-Vyavahāra-Prakaraṇa, the Book of the Way of those who seek Emancipation.*]

BOOK III

WORLD-ILLUSION AND THE REAL SELF

CHAPTER I

The Nature of the Dṛshya(1)

Vasishtha said : "Thou shalt hereafter see fully from what to thee, O Prince !, that Shama(2) before the gain of the ledge is the Shama of brotherhood in suffering and ss ; of tender love and pity for all things having life, e common lot is pain ; of sym-pathy, which is the Self's ctive feeling of its Oneness with all other selves ; or, other view, it is that utter emptiness of heart from which ger interest in things, all vehement urge and craving for of either good or ill, have vanished. The Shama after the of Knowledge is the Shama of Unity in joy and peace ; ove for all cognised and realised as one with Self ; of athy, no more instinctive only, but perforce necessitated erfected Reason ; it is the utter Fullness, wherein all being ded, there is left, again, no eager overpowering motive eed of either good or ill, for all is seen as Pastime.

"So too, Right Conduct, Sad-ācāra, before Knowledge, inability to add more suffering, by one's own selfishness, e suffering of others, because of that instinctive sym-. After Knowledge, it is the inability to cause pain to elf now known as one with all selves ; because also of absence of all motive for exercise of one's own will, as

(1) The Seen, the Object-world, as contra-distinguished from the ıtā, the Seer, the Subject.

(2) Calm of mind.

something separate, in manner at all different from the Grea Plan of the Creator as manifested in the Cycling of th World-Process.

"To gain this peace of mind, learn the true nature o Bondage and Deliverance. Samsāra(1) is divided into twc great halves, triune Subject and triple Object, Knower-De sirer-Actor and Known-Desired-Acted-on. Pleasures and pains arise from incessant intermixtures of these two. The existence of the Known is the bondage of the Knower. Its non-existence, by 'negation', is the true deliverance of the latter. So long as the Seer believes that the Seen is real and independent of the Seer, so long shall the Seer's pains and pleasures too be real. Understand that the object-world is all illusive ; thou shalt then understand that the subject-world of endless experiences, painful and pleasureable, is also all illusive. Realise that the object-world is Not-Other-than-Self, is Naught-Else than the Ideation of the Self, is nothing independent of the Self; thou shalt then also realise that pains and pleasures are not anything in essence other than creations of thine own Will-and-Imagination, not imposed on thee by anything outside thyself.

"How then may the Seen cease to be? If it exists, how can it ever pass out of existence? And if it has no being in reality, how came it then into existence? We see that the Seen is, palpably. It is not wholly non-existent. Also it is always disappearing. From existence it passes into non-existence, and from the latter it emerges back into the former. They say that the non-existent has no existence, and the existent no non-existence. Yet everywhere around us we see this assumed law broken every moment, for Change, every

(1) The manifested universe, the World-Process; etymologically, 'that which is moving perpetually.'

change, is a coming into existence of *something* that was not, and a passing out of existence of *something* that was; even though that something be mere form, be only conjunction or disjunction, be simply movement. We also see that not until the Seen ceases can we have Peace. And yet it will not do at all to say that the Seen 'is not, is not.'

"Not even by Nirvikalpa-Samādhi(1) can it be effaced entirely. For the most rock-like Nirvikalpa-Samādhi has an end, as is well-knowh to all who have experieuce of it. And then the Seen wakes up again at the same time as the Seer wakes. For the true seed and source of the Seen is the Nature of the Seer himself. As a small mirror holds within its narrow limits, yojana(2) after yojana of mountain, forest, ocean, so does the subtle Self hold all the universal cycling of the Seen within It-Self. As taste lies hidden in edibles, as oil in the grain of sesamum, as scents in the hearts of flowers, so lies the Seen, ever concealed and ever revealed, in the being of the Seer.

"Not by mere denials may the Seen be abolished, not by any mere turning away of the face from it; but by the resolute facing of it, and the grasping of its true nature, may it be rendered powerless to oppress the Seer. Not by tightly shutting the eyes may the child escape from the fear of the phantom, but by looking at it with a light, and understanding that it was something bred by its own foolish fancy.

"This gigantic goblin of Samsāra troubles them no more who have examined it with the light of Vichāra.(3)

(1) Meditation in which there are no mental images remaining; the soul reaches union, feeling of identity, with the formless Brahman, and naught remains but peace, profound 'supra' or 'mere' Consciousness, something like dreamless slumber, but yet distinguished from it.

(2) A measure of length, about eight miles. (3) Reflection.

CHAPTER II

The Story of the Space-born

"Hear thou the story of the Space-born.

"Somewhere there dwells a Brāhmaṇa named Ākasha-ja (Space-born). Ever intent is he on meditation for the good of all beings. He had lived thus so long that Mṛtyu (Death) grew jealous, and thought to himself, 'All created things I overpower and devour resistlessly. Why do I not thus with this Space-born Brāhmaṇa? My power is blunted against him as the edge of the strongest keenest sword on the face of the rock.' And so he went against him once again. He met a wall of fire surrounding his abode. With difficulty he broke through it, and beheld the Brāhmaṇa, and endeavoured to grasp him with his hundred hands; but failed, even as one fails with physical hands to seize a thing of fancy.

"Then Mṛtyu went to his lord and master Yama,(1) and asked him why, and Yama spoke: 'Thou art unable by thyself, O Death!, to master any living thing. It is the actions of thy prey that make him fall into thy ruthless hands. Go thou again, and seek for those acts of this Brāhmaṇa that shall help thee to defeat him.'(2) And Mṛtyu wandered long through distant countries, lakes, rivers, and forests,

(1) Yama, etymologically, means rule, regulation, restraint, control, law, vow of self-restraint; then Law-Enforcer; (in Mythos and Superphysics), the God who is the Judge of Souls; (in Metaphysics) the One Self which is the Supreme God, the Supreme Judge, the Source of all Law and Laws of Nature, the Lord of Life and Death.

(2) Acts are due to desires and cause changes; desires mean limitations of the self, and limitations necessarily imply a beginning and an end, hence subordination to death, which is only change *in excelsis*. Wherever there is change, death has sway, and men, by acting, become subject to death.

mountains, seas and shores, and towns, and cities, searching for those acts, but never found he any. Then he came again to Yama in his helplessness, and asked him where those acts lay hidden. Yama pondered long and then replied : 'O Death !, the Brāhmaṇa born of Space has done no acts. Out of pure Space alone he took his birth and therefore is not different from Space. No karma lies behind him, nor is he making any now. No limitations, no desires, are there in his nature to manifest themselves in any action, and to be seized upon by thee and broken through. That we see the play of life-vibrations, breath-movements, (Prāṇa-spanda), in him, is the fault of our own eyes. it is as if all possible infinite shapes and figures that lie embedded in the vast rock of Consciousness(1)—and could be carved as separate statues out of and apart from it, if such an 'out of and apart from' it were possible—should, each of them, imagine itself as having an existence separate from and independent of that rock. But he whom thou art vainly jealous of, O Death !, doth ever hold to his identity with the Supreme, and so may not be singled out and separated and attacked by thee. A Being that arises from its Cause, without the help of instruments, can in no way be different from that Cause. And so this Brāhmaṇa, born of Space alone, and one with it, falls not within thy sway, unless he should, of his own wish, harbour thought of death. Thou must perforce confine thy operations to those that join themselves

(1) The Self, being a plenum, (also a void !), contains all possibilities that can become actualities. The ideation, by the Self, of things as co-existing, is Space. Its thought of them as successive, is Time. The two as manifested inseparably in Motion, Action, Change, Causation, are conditions of our thinking, feeling, wishing, acting, of existing, in short, as separate in-divid-uals, who all live *within* the One In-divis-ible Self.

to limitations, thinking, 'I am this piece of earth, this mass of matter, or this, or this.'

'But tell me, Master !, how may there be any birth from Vacancy alone ? How are born, or are not born, earth, and air, and fire, and all the others ?' So Death asked of Yama, and he made answer :

'He is not born at all, never was He unborn, nor ever shall cease to be (1). All possible things are but parts of His Consciousness, downwards from that Mount of Light(2), which to our sight arises first after the sleep of Mahā-pralaya.(3) And as a part may not overpower the whole, so canst thou not conquer Him.'

Mṛtyu heard this with surprise, and, smileless, went to his abode."

Rāma said : "It seems to me, O Sage !, that thou hast been describing unto me Brahmā Himself, the Great Father of all things, the Cosmic Mind, the Self-born and the Unborn."

"Truly so, O Rāma !, and about Him Mṛtyu disputed with Yama at the end of a Manvaṇtara, and was thus instructed by him.

"As the castle in the air, as the city of dream-fancies, so verily is all the Seen. The Seer and the Seen have no true being of their own, apart from the being of Param-āṭmā. Imagination is the Mind and the Mind is Brahmā."

CHAPTER III

Recurring Questions

Rāma asked ; "Tell me clearly, O Sage !, what the form is of the Mind from which these chains of worlds are spun."

(1) He is but the manifested Mind of the Logos out-breathed and in-breathed but never beginning nor ceasing to be.

(2) The Fire-mist, nebulous mass of radiant matter, the central sun of any particular cosmic system of any grade. (3) Great Dissolution.

Vasishtha : "It has no form, O Rāma !, Even like Space is it, everywhere yet nowhere. Naught else is it than Consciousness of an object. It is Saṅkalpa, Ideation. Aviḍyā, Samsṛṭi, Chi ṭa, Manas, Banḍha, Mala, Ṭamas,(1) are synonyms of the Seen, and the forms of the Seen are the forms of the Mind ; it has no other form of its own. And this, the universe of the Seen, is all within the Infinite Point, the Great Atom of Consciousness (Mahā-Chiṭ-param-āṇu), even as light is in fire, motion in wind, liquidity in water.

"The state of non-seer-ness which comes to the Seer on the disappearance of the Seen—that is the state of Oneness, Sole-ness, Soli-tude, Al(l)-one-ness, L-one-liness, (Kévalī-bhāva). When that has been attained, then all desires of Like and of Dislike (Rāga and Ḍvésha) vanish, at once, as restless motions from the leaves of the forest when the storm is hushed."

Rāma: "But how may the Seen cease to be? If it really is, it cannot lose itself. And that it is not non-existent, our senses testify."

Vasishtha : "Truly is it a startling statement that the world (jagaṭ), and all its 'I am this,' and 'I am this,' has no real meaning. Yet I make that statement, and I shall try to make it clear to thee, and show that all This that thou seest and imaginest as 'I' and 'Mine', ('I am this' and 'this is Mine'), is nothing else than Brahman(2); that that which is already Full expands within its Fullness as it were; that Peace remains in Peace; that Space appears in Space, and Brahman in Brahman; that in reality there is no Seen, no Seeing, and no Seer ; nor life nor lifelessness ; but only one Great Shāṇṭi, everlasting Peace."

(1) Error, Movement, Particularised (Ego-ised) Consciousness, Mind, Bondage, Stain, Inertia, respectively.

(2) The Vast 'Expanse', the Limitless 'Expander', the Infinite.

Rāma: "Thy words, O Sage !, are but as if thou saidst the son of the childless woman has ground a mountain in dust, or that a dead rock is dancing with its arms extende or that statues of stone are reading, or clouds painted on wal are thundering. What is the meaning of thy saying that th world, with all its solid lands and mountains spreading wic and standing high in space, with all its pains of births ar deaths, is naught ?"

Vasishtha: "What I mean is this : that it is all th Creation of the Mind, which, while non-existent in very trutl falsely appears as existent."

Rāma: "But whence then came this Mind and how doe it appear as existent when it is not really so ?"

Vasishtha: "From That which remains behind in th general dissolutions of Mahā-pralayas, the Eternal Beinę whom words cannot describe adequately, who is indicated b such names as Param-Āṭma, the 'Supreme-Self,' whom th Sānkhya calls the Puru-sha, the 'Sleeper in the Body,' who i the Brahman of the Veḍānṭins, the Vijñāna (Partless Stream o Consciousness) of the Vijñana-vāḍins, the Shūnya-Vacuun of the Shūnya-vāḍins, from whom all this arises, in whon all this arises, in whom it all has mergence, from whom th gods, Brahmā, Vishṇu, and Hara, Expander and Creator Pervader and Maintainer, Indrawer and Destroyer, issue as rays from the Sun ; from That from which Time and Space and th ordered Movement of Destiny take their existence ; from Tha which transcends all existence. Pure Consciousness, Manas Thought, Ideation, Jñāna, is His sole high and mysterious Power. And as Jñāna is his Nature, so by Jñāna only may He be seen and known. Ṭapas, self-denial, Ḍāna, charity, or Vraṭa, fasts and vows and vigils, give no help herein directly."

Rāma: "Where may we find and how may we approach this God of gods ?"

Vasishtha: "He is not far to seek. He is in our bodies en. He is all around them too. He is they. He is the niverse. Wherever Consciousness is, there is He. Chiṭ—the rinciple of Consciousness—is all. Chiṭ is the Wearer of the oon (Shiva-Space). Chiṭ is the Lord of the Eagle (Vishṇu-ime). Chiṭ is the Lotus-born (Brahmā-Motion). Chiṭ is He at shines, the Sun with the myriad rays."

Rāma: "But in this land of ours, O Sage!, we hear is as a commonplace from even the lips of children, and it too often it conveys no meaning."

Vasishtha: "The deepest sayings of the wise become ie commonplaces of the people. As I have told thee once, ie deepest is the simplest, and the very simpleness of rofound truths hides their full meaning, and their all-ervading presence does itself lead to ignoring of them. ry to understand the meaning of the commonplace. A truth commonplace only to minds that are themselves but ommonplace. Yet more, if remedies are commonplace, are ot the griefs and ailments, for which these remedies are ought, more commonplace? The truth is, when the malady strong, the patient will belittle the medicine applied, if it ffects not cure within a moment. But persist in the minis-rance, and the former loses what the latter gains in strength. f thou shalt try to understand sincerely, what Chiṭ may e 'without an object different from itself,' (I-Another-Not), hen shalt thou see what frees thee from all pains. Then reak the bonds of the heart, then all doubts disappear, then arma fall away; for the Final has been seen."

Rāma: "Describe again to me, O Sage!, the form and ature of the Final Being."

Vasishtha: "Whatever is the form of Consciousness during its flight, when it rushes from point to point across the most measureless distances, that is the form of the

Param-āṭmā (1). That fathomless Ocean of Consciou wherein the ever-limited world is ever-denied (2), is lo naught, that is the nature of Param-āṭmā; wherein complex relations of Seer and Seen, appearing to be, are y reality not; wherein are all these crowded worlds but v is empty still; which though composed of Chiṭ is yet l vast dead rock—such are the Form and the Nature of Param-āṭmā."

Rāma: "How may I understand that that Param-ā is, and that these worlds are not?"

Vasishtha: "He who understands that the world is illusion, just as much as the colour of blue which appear belong to the emptiness of space is an illusion, he has in t understood the nature of the Supreme."

Rāma: "Thy words, O Sage!, are as if one sh say that the Mountain of Méru lay contained in a grai mustard. How may I create within myself the belief that this solid world is non-existent?"

Vasishtha: "By long continued stress of imagina thought has this solidity thou speakest of arisen. And a has arisen, so also and so only may it disappear, as it disappeared for those we know as Jīvan-muktas Viḍéha-muktas. Surely thou believest that such are?"

Rāma: "Tell me the character of each, O Brāhmaṇa!

(1) It is the Omnipresence of the Self which alone renders appearance, the illusion, of flight possible.

(2) The Nature, the Form, the Essence, the Character, the S bhāva, the Prakṛṭi, (as we may like to call it), of the Principl Consciousness, Universal Consciousness, the Supreme Self (which is includes all individualised, particularised, singularised, embod ensheathed selves), is "I-This-Not", an eternal Negation, by the I the This, of Other-than-I, simultaneously with Affirmation, sup-positi ideation, imagination, of it, without which, Negation were impossib See *The Science of Peace*, or *The Science of The Self*, for full explanation

Vasishtha: "He who has seen and understood the heart
things, while yet in the body, he is the Jīvan-mukṭa,
ancipated while yet living! His face changes never its
eneness, though good befall or ill. Aham-kāra, egoism,
dead within him. His Buḍḍhi, Reason, Mind, is not bound
any object by the bonds of Desire. Though acting, in
rformance of his duties, as they act who are moved by the
orld's loves and hates, he harbours not these dual roots of all
e passions and emotions in his heart of hearts. And when
s body (sṭhūla or sūkshma or kāraṇa, gross, subtle, or
usal) falls away in course of time, as his Prārabḍha-karma(1)
exhausted, then he enters the condition of the Viḍéha-
ukṭa. The Viḍéha-mukṭa rises not nor sets. He neither is,
or is not. He is not I; he is not thou; he is both. He shines
the Sun. He rules over the world as Vishṇu. He dissolves
em as Hara. He creates them anew as Brahmā. As ether and
air, he supports the Ṛshis, Gods, and Titans. He is the
amily of Mountains, on the summits of which stand the
ties of the Loka-pālas. As the Earth too he bears these
ces of living beings on his broad breast; as grasses, as
roves, and as creepers, he gives forth the seeds and fruits
at nourish. Whatever, indeed, appears, he becomes
l that. Having identified himself with the Supreme, he
ecomes identified with all the Nature, all the Drama and
ne Dream, of the Supreme."

Rāma: "But if the Viḍéha-mukṭa becomes the three
worlds, where is his emancipation from Samsāra? Is he not
allen deeper still into that Samsāra?"

(1) That portion of the 'Totality of Causes' (Sanchiṭa Karma) which has 'begun to work itself out in effects, in the life of a particular ndividual'; while that portion which is newly set going, is started into ction, in this life, so as to fructify in the next, is called Āgāmi or Kriya-māṇa Karma.

Vasishtha: "It would be so only if that Samsāra had tr existence, and if the Vidéha-mukta had not realised that has no true existence."

Rāma: "But how, again, may its non-entity be realised

Vasishtha: "The way uphill is no less long than t way downhill. By patient unremitting effort may this e be gained. Think on the nature of the Seen and of the Se What seems so solid today, is it as solid to-morrow? Ha thou not thyself so well described how seas dry up, mountai crumble away, and whole worlds vanish from the paint sheets of space? And does not even common reason say th what is, cannot also not be, and that what is not, cannot be Does it not follow hence that whatsoever undergoes a chan is really illusive, has no true existence?

"That only which persists through Mahā-pralayas h true existence."

Rāma: "This that remains behind after such Pralay must be formless. On this point I have no doubt. But ho should it not then be utter emptiness, mere nothing. Whe neither Seer is, nor Seen, cannot be else than nothing."

Vasishtha: "Truly a No-Thing, but which holds a things within itself. As the marble-block contains with itself all possible shapes that might be chiselled out of it; a the smooth surface of the ocean hides within itself all possib billows that might rise on it, so does the Being that remai through Pralayas contain within itself all possible forms all Samsāras. The marble figures and the ocean-waves—wh are they? Mere modifications of the substance of the marb or the water, modifications, movements, limitations in Tim and Space. If by a great effort of the Buddhi, Motion an Time and Space could be cast out of the illustration, the would it become plain how emptiness and nothingness full with all existence."

Rāma: "Where does the phantasm of Samsāra go during these Pralayas ?"

Vasishtha : "Do thou tell me whence arise and where retire the castles of imagination that thou buildest."

Rāma : "Still these castles of imagination have a temporary being. They arise and disappear. That should be explained. Allowing even that Samsāra has no true existence, still it has a false existence; not absolutely Asaṭ(1) is it, though not all Saṭ(2); at most it shows both aspects, Saṭ as well as Asaṭ. It is Saḍ-Asaṭ. This leaves behind the ever recurring questions: Whence does it arise, whereinto disappear ; why does it arise, why end; why should the Param-ātmā, Being beyond wants, Being Self-complete, Eternal Fullness which should be beyond the need for change, ever be casting forth and reabsorbing from and into Itself this hopeless tangle of joys and miseries."

"Brahman is all, Brahman is everywhere, thou sayest. All Jīvas should be Brahman were it so. Yet every Jīva is different from every other. One sorrows here, and one rejoices there, a third looks on indifferent. All Jīvas act not uniformly, are not moved by the same motives at the same time. And even were it so, how could those be one which we behold as two, as many, standing side by side and all apart from one another, or, indeed, moving different ways ?"

Vasishtha : "Well sayest thou, O Prince !, such is indeed the ever recurring question. This is the one main point, round which all the doubts and the difficulties of the searcher cluster. While it remains unsolved nothing is solved. To tread the path of Truth without an answer to that question is more difficult than to tread one's way without a lamp through a dense forest on a cloudy night. Doubts laid to rest by means

(1) Not-Being, non-existent. (2) Being, existent.

other than of such answer, rise again and yet again, like well armed foes that are only stunned and slightly wounded and not slain. This most helpful answer thou shalt find, O Rāma! if thou thinkest deeply on the true nature of Time, and Space and Change.

"Thy question tacitly assumes the truth of these, as indicated even now.

"That one Being should cast forth another or others from Itself, and re-absorb these back into Itself—this Change implies both Time and Space. If Time and Space were not such change and such succession could not be, nor would there be the co-existence of the Many. If thou couldst see that the Supreme works not in Time and Space, but that both these are in Its Being, then would thy question have been answered finally; then would the doubt vanish for evermore; then shouldst thou see that all the Changeful Process of Samsāra is a Frozen Dream, a Changeless Vision in the Changelessness of the Eternal; for, where there is No Change, there cannot be question of Why and Whence, Whereto and How.

"I shall try to make this clear to thee. In the meantime, ponder a while on this. What happens when a great playwright carries in his mind the whole of a great drama, complete, from beginning to end, with all its acts and scenes and hundred characters, each playing a different part, and sensing, thinking, desiring, feeling, willing, acting countless sensations, thoughts, desires, emotions, volitions, actions? Are they not *all at once*, there, in the dramatist's mind? Is there any time or space or motion in that state? And are these mental characters and acts and scenes different from the playwright? Are they not identical with his mind, his consciousness, his very self? Yet if the drama were enacted on a stage, or even written out on paper, it would become invested, at once, with time and space and motion, to the

spectators, or the readers, who would regard themselves as different from the actors; and the actors too would regard themselves as different from the spectators and readers, and also from each other, and also from the characters whose parts they were playing. That the play is being enacted 'outside' Me, and is not all *within* Me, is the Illusion necessitated by the 'limitation' of the This.(1)

CHAPTER IV

The Story of Lila

[NOTE:—The very instructive, but also at times very obscure, story, which is here given, can scarcely be followed without a few hints.

First, it must be understood that a 'universe' exists only in relation to those who belong to it, *i. e.*, to those who, being formed of the same materials as itself, are able to respond to the vibrations of which it consists. To them the universe is 'existent' and has 'form.' To all others it is 'non-existent' and 'formless.' Universes interpenetrate each other, but each is 'enclosed' from all others by virtue of the limitations of the percipient beings belonging to them. As all of the physical universe that a man perceives is enclosed in the small space of his eye, so is the whole physical universe enclosed within the eye of percipiency common to all conciousness related to it. The universe of the astral plane exists and has form for the inhabitants of that plane; to them the universes of the physical and mental planes are non-existent and formless. So with each plane in relation to the others. By the highly developed inhabitant of the

(1) See *The Science of Peace* or *The Science of the Self*; and the illustrations given on pp. 336-342, 374 of *The Science of Peace* and pp. 411-413 of *World War and Its Only Cure—World Order and Religion.*

higher manasic levels, the different planes can be called int visibility, and then the physical plane, by reason of it limitations, appears as the smallest and most restricted, mere 'corner' of the vast thought-universe.

Secondly, the universe consists of thought-stuff, Ākāsh of vibrations of Consciousness. It is the Idea of its Logos- nothing more. All types of matter are modifications of th Ākāsha, and consist of slower and smaller vibrations of it a descending series.

Thirdly, Time and Space represent the conditions impose on our consciousness by the Logos. If he is thinking idea in succession, we are conscious of time and see evolution when He thinks of the whole simultaneously, the worlds ro up, and time is not. We measure time externally by th response of consciousness to the slow and small vibratio that impress us as 'physical matter,' but when we chang our perceptive capacity, time changes with it, *e.g.*, we ma experience years of astral consciousness in a moment physical time.

Fourthly, according to our perception is our sense 'reality;' that is 'real' to us to which our consciousness the moment is responding.

These general ideas must be kept in mind in reading th story of Paḍma and Līlā, as a knowledge of them is take for granted throughout. The life-story is on three planes, th physical, the astral, and the mental. The opening scenes a on the astral, whereon have been built, by the action of desir in a previous physical state, all the fair surroundings of th joyous existence of Paḍma and Līlā. The story opens i 'Summer Land,' and Paḍma and Līlā are in full enjoymen of the astral life, surcharged with passionate emotions, tastin all the delights longed for by Vasishtha and Arundhatī— their former selves—on earth.

Additional notes in brackets are added through the story, as hints to the careful student, to guide him through the intricacies of the maze.—Annie Besant.]

Vasistha said : Listen to the tale of Līlā, Prince !

Reigned once on earth a king bearing the name of Padma. Līlā was his queen. Great was the love between them. In parks and forests, groves and leafy arbours, 'mongst beds of flowers, in houses made of tender creepers, in royal palaces and artificial lakes, on mountains covered with the sandal-plant and full of the voice of the cuckoo, amid dark woodlands, and in open glades, midst smiling lotus-beds and trees fruit-laden, among bright waterfalls and showers of sparkling spray and slabs of crystal, they, day after day, enhanced their mutual love and happiness with enjoyments tender and refined, with stories, games and riddles, poems, recitations, dramas, scenes of town and country, wreaths of flowers and gems and graceful ornaments, swings made with chains of blooms, journeys by boats, horses and elephants, sports in the water, song and dance and dalliance, and the luxuries of music from the Muraja and the Viṇā.(1)

Long years passed away in these enjoyments, and then a care shadowed the beautiful brows of the queen. "Dearer to me than life is my husband," so she thought. "How may he become immortal ? How may I remain for ever with him ? So shall I endeavour, with Japa and with Ṭapas(2), that never shall my husband's face fade from my sight."

And she consulted aged Brāhmaṇas, aged with knowledge, aged with Ṭapas, aged with many sciences. One answer only they returned to her with one consent : 'All else may be attained, O Lady ! A mortal body never may be made immortal."

(1) Indian musical instruments.

(2) Repetition of mantras, litanies, and penances.

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With aching heart did Līlā ponder this. She thought "If I die before my husband it were well, and I were free from pain. But should he die before me, then shall I do so that his Jīva may not pass out of the limits of this palace."

With this resolve she made Upāsanā(1) of Sarasvaṭī, the Goddess of wisdom and all knowledge, and, unknown to her husband, worshipped her in the ways laid down by the Shāsṭras.(2) By hard austerities and strong self-discipline she pleased the Goddess of Speech and Science, and the Goddess appeared to her and spoke: "I am pleased with thy unbroken Ṭapas and thy Bhakṭi(3) to thy husband. Name the boon thou seekest."

Līlā answered: "O Mother of the worlds! Thou that dispellest the gloom of the heart as the Sun the gloom of the outer world! If Thou art pleased with me, then give me this—that if my husband die before I pass, his Jīva may not quit the limits of this palace. And give me this also, that when I pray to see Thy holy form, I may have sight of it and be not disappointed."

"So be it," said Sarasvaṭī, and disappeared.

The wheel of time rolled on, and what the queen had feared did come to pass. They brought to her, one day, that much-loved body of her husband, wounded to death in a great battle with unrighteous kings who had invaded the country wrongfully and been defeated, but at the cost of his own life, by Paḍma. Sad was the state of Līlā on beholding him. Now crying and now silent with despair, like one demented, withering like the nalinī(4) flung out of its water basin, fading like the lamp-flame fallen from its feeding cup, she came near to dying too.

(1) Worship, 'sitting near', 'attendance'.

(2) Religious books, Scriptures; also sciences generally; etymologically; 'teachings', from shâs, to teach. (3) Devotion. (4) Lotus.

Sarasvaṭī had pity on her plight, and came and said: "Take thy husband's body, child !, and lay it on a heap of flowers. The flowers shall not fade, nor shall the body. His Jīva shall not pass out of this palace, and he shall rise again to give thee joy."

That rain of tender words revived the dying Līlā, as the first showers revive the dying shapharī(1) in lakes dried by the summer sun. She hastened to obey these orders, and at the middle of night, sitting beside the body, she sought again with her whole soul the feet of the bright Goddess. Sarasvaṭī appeared, and Līlā asked her: "Where is my husband, Mother? What is he doing? Take me to him. I cannot live without him."

The Goddess said: "My child !, there are three spaces —the Common one, the Chiṭṭ-ākāsha, and the Chiḍ-ākāsha(2), The last is subtler than the other two. That which thou seekest, being composed of sheaths of Chiḍ-ākāsha only, can

(1) A kind of small fish.

(2) The common 'outer' space is that which we seem to see with the physical eyes; Chiṭṭ-ākāsha is the 'inner' space 'within the mind', or in which intelligence works; and by Chiḍ-ākāsha seems to be meant what may be described as 'the principle of space', 'root-space', or 'seed-space', the principle of the possibility of the *co-existence* of the Many, of countless things, within Universal Consciousness.

[The three spaces are the three worlds, physical, astral, and mental; all are formed of mind-stuff; but the third is subtler than the others, and, in its nature, more akin to that in which the creative consciousness works than are the other two. Paḍma had passed on to the mental plane, and was ensheathed in the matter of that plane. If Līlā would find him, she must free herself from the denser matter in which she was herself ensheathed, and then she would become conscious of, because responsive to, his world, and would again be in his presence. She, accordingly, we find in the next chapter, entered into meditation, and left her astral and mental bodies; clothed, then, in the Kāraṇa

be seen and felt, though non-existent to thy present view, by meditation on that Chiḍ-ākāsha. That which lies midway in the passage, 'swift as the wink of the eye', of Samviṭ(1), from one place to another, that is Chiḍ-ākāsha. If thou canst fix thyself in the contemplation of that, to the obliteration of all other ideas, then shalt thou attain without a doubt the state Sarv-āṭmaka(2), which is the underlying basis of all. This state is not realised except with the total non-existence (i.e. non-consciousness) of this Jagaṭ(3). Thou shalt realise it by my favour."

The Goddess disappeared with this, and Līlā passed with ease into the state of Nirvikalpa Samāḍhi(4). As a bird leaves its cage when the door is opened, she left behind her body and anṭah-karaṇa(5), and, there, in the space enclosed by that same palace, she saw her husband seated on a throne, high in the midst of thronging chiefs, receiving embassies and messages, directing state affairs and wars and expeditions, listening to Véḍa-chants and music, honouring Ṛshis, and ordering the building of new forts and cities. She saw in his great court and all about it, old faces, the faces of those she used to see in her other body in the capital of the living Paḍma. She also saw new faces she had never seen before. She went into the court and wandered about in it; but none

(1) Consciousness. (2) 'All-including', 'all-ensouling'.

(3) World; etymologically, 'the ever-going', from gam, to go. Usually, Jagaṭ means a particular world, a solar system, sometimes only the earth-globe; while Samsāra is the World-Process.

(4) Consciousness whence concrete ideas have vanished. Nirvikalpa Samāḍhi ordinarily means a state of consciousness in which there is no Kalpanā, no particular idea or ideation or object, but only the sense of being, a massive sentiency, 'mere' consciousness; here the expression seems to be used in a relative sense; *i. e*, particular consciousness ceased so far as the object-world of Līlā's 'living' body was concerned, but her Jīva woke up on a subtler plane in a subtler body.

(5) Lower mind, 'inner organ'.

present there saw her, even as the inhabitants of a city imagined by one man are not seen by another man.

She saw her king, not of the age of the Paḍma-body that died, but youthful as at twice eight years. And passing out of the court she saw the light of the noonday sun, and towns and rivers, hills, valleys and mountains, all owning the sway of the king. Later on she saw a sky filled with moon and stars and planets.

Seeing all these things she suffered great perplexity and wondered: "Are they all dead, the citizens of our earthly capital ?." (1)

Then, with the help of Sarasvaṭī (2), she found herself again in a moment in her palace, and saw all there as it had

(1) [Paḍma is now in Ḍêvachan, and has created the world in which he is living. He has peopled it with all the figures of his past, and is living actively his royal life, the astral experiences having by no means extinguished his longings for it. Līlā is invisible, for no external habitants of the mental plane affect the ḍêvachanic consciousness, the world of which is limited to the forms it can itself produce. Later we shall meet the thought-form of Līlā herself as consort of Paḍma. Līlā's perplexity as to the dwellers in Paḍma's world may be shared by the reader; how far were they "real" ? The answer is that they were more "real" than their astral plane or physical plane copies. We never know in the three lower worlds more than the thought-form we create of our friend; how much of our friend animates that thought-form depends on two things—his own stage of development and our power of response to him. The more of him we can answer to, the more of him will vitalise our thought-form, but till we reach the Buḍḍhic plane we cannot know him as he is. Any number of thought-forms may be vitalised by an Ego, as rays of one sun may illumine many vases; as much of his life as the form can contain and transmit shines through it. It has been observed in Ḍêvachan that an ego embodied on earth may be working actively in the thought-forms inhabiting the "closed worlds" of many inhabitants of Ḍêvachan. A. B.]

(2) Prajñapṭi boḍhêna is the original Samskṛṭ expression. It might also mean "owing to the awaking of knowledge"; but this would have no

been before (1). Hastily she roused her sleeping attendants and bade them summon the ministers, and call together all the king's court as usual in his lifetime. They came, and she saw them all alive, and was much pleased. But her perplexity and wonder grew the greater. "Unaccountable is this Māyā," she thought. "Our citizens are there as well as here. And parks, and groves, and hills, too, are there in the very image of these I behold here. Even as scenes exist without as well as within a looking-glass, so it seems creation lies within as well as without the mirror of Chit. Which of the two Sargas(2) is false and which is real? I shall ask Sarasvatī."

And the Goddess of Speech came at her prayer. "O Mother of the worlds!", Līlā exclaimed on seeing her, "Thou hast set the laws that guide them! Why sufferest thou that I should be in such unrest of mind? The Great Ones cannot bear that the weak, deserving of pity, should suffer pain. Tell me, then, which of the two worlds, that I have seen and see, is false, and which is real?."

Sarasvatī: "Tell me first, my friend!, what thou callest real and what false."

Līlā: "As I am sitting here, O Goddess!, and Thou art there, this I think is the real. And that where my husband now is, that is the false, because it is empty and occupies not any time or space."

Sarasvatī: "Thou wouldst say that that world is a fanciful copy of this; that this is in some way the cause of that. But how can a false effect flow from a true cause? Effects are not dissimilar to their causes; and if this world were the cause of that, then that would partake of the nature of this."

special significance here, and the commentator follows the other interpretation.

(1) She returned to her mental and astral bodies.

(2) Worlds, creations.

Līlā : "But is it not so, Mother !, that effects differ from uses ? The lump of earth can hold no water. But the jar ade from that earth will do so."

Sarasvaṭī : "An effect which proceeds from a cause with e help of instrumental causes may show some difference from at cause. Say, then, what things of this world were the uses of that other world of thy husband's ? It seems to me at all the things of that world were born of the elements longing to it. If these components had gone there from this orld, how would this world be here now ? What, too, pposing that this world was the cause of that, could be the her helping causes in such case which would help to make different from this ? The instrumentality that arises even the absence of other causes, is not different from the first use, *i. e.*, belongs to that first cause itself, which is therefore aterial and efficient as well as instrumental cause. Such is e experience of all." (This identity of all the various kinds causes in One Cause occurs only in the single case of Paramātmā, which undergoes no change It-Self, but carries all ange within It-Self, eternally).

Līlā : "May it be that the memory of my husband took at dense and solid shape ? I think that memory was the use. And this world is the cause of that memory."

Sarasvaṭī : "My daughter !, as Memory is of the nature of kāsha, so too is that which is born of that memory. The world thy husband, though 'experienced' by thee, was only Ākāsha. it while thou wast in it, was it not to thee as real as this is ow ? Didst thou not see that world broad-based in space ? idst thou not see that night succeeded day there even as here?"

Līlā : "This world, too, then may be like that world of y husband's, all composed of the Ākāsha of Memory ?"

Sarasvaṭī : "It is even so. And as that false world of y husband is to thee, so too is this world to me."

Līlā : "Tell me how that formless world(1) of my husband was born out of this."

Sarasvati : "There is a world-system somewhere in the measureless expanse of Chiḍ-ākāsha. In some far corner of that system lies a town nestling midst woods and streams and hills, and in that town there dwelt a brāhmaṇa with his wife. The pair were named Vasishtha and Aruṇḍhatī, though different from the Ṛshi and his wife. Once that brāhmaṇa sat on the top of one of the neighbouring hills, and saw the king of the country pass below with a great and gorgeous train on a hunting excursion. He saw all that magnificence, and forthwith rose the thought within his mind : 'Happy is the sovereign. All joys attend on him. How may I attain those joys ?' Cherishing this wish within his mind, but still not deviating from the path of righteousness, the brāhmaṇa passed into old age and thence to death.

"His wife, too, like thee, had sought in vain for immortality for her husband, and failing there, had prayed to me and gained boons like the ones I gave to thee. And thus the brāhmana after death became a glorious king, with broad domains, yet all confined within the walls of that small house in the nameless town. His wife, too, bearing not that separation from her husband of her lifetime, cast off her body, and, in an Āṭi-vāhika(2) body, went to him as loving rivers go unto the ocean.

"Eight days it is now since their death, and the house and the town are all existing. And yet thou art that wife, O

(1) Formless to her now that she had returned to the astral consciousness.

(2) "Āṭi-vāhika" means composed of those elements which 'carry onwards" (vahanṭi) the Jīva after the death of the body. But it seems to be used in the text in different places to mean different bodies, correct knowledge about which [illegible]

Līlā !, and that brāhmaṇa Vasishtha was the Paḍma thou bemoanest now. One illusion giving birth to others, unreal in reality from the standpoint of the Self, but all too real to the view of those who are within it and within its grasp."

Līlā heard in wide-eyed wonder and exclaimed : "O Ḍévī !, Thy words may not be false, and yet how may this be ? The Jīva of the brāhmaṇa within the walls of his small house, and we the monarchs of far-stretching lands, forests, and mountains ! The maddened elephant confined within a grain of rye ! The mosquito competing with a host of lions and defeating them ! The Méru mountain hid in a speck of pollen and swallowed by mistake by an infant bee ! Explain thyself, O Ḍévī !, and bear in thy great patience with the slowness of my weak mind.

Sarasvaṭī ; "I tell thee no untruth, my daughter ! If we ourselves did break the great ordainments, who else would observe them ? It is true that the old memory of you both was broken and re-appeared in another form. Even as the things of the waking consciousness become during a dream, so do the things of life become after death. It is true, I say, that all thy wide dominions are confined within the walls of that small house. In the consciousness of Āṭmā, (1) worlds within worlds lie concealed in each param-āṇu (2). Doubt this not !"

(1) The Supreme Self.

(2) Atom. [Every atom retains every experience through which it has passed, *i. e.*, retains the vibratory potency evoked by such experiences ; therefore to the Āṭmā as intellect, an atom contains in each of its sheaths the worlds in which it has been functioning and these may be seen reflected in, or recreated by, it, at any moment. Looked at with astral senses by the Chiḍ-āṭmā, the astral world it has experienced would be seen in it ; with mental senses, the mental world ; and so on. The change of percipient sheath would cause a feeling of transition. A. B.]

Līlā : "The brāhmaṇa died only eight days ago, thou sayest, but many years have passed over our heads ! How may this be, O Mother ?"

Sarasvaṭī : "As Space has no real dimension, so Time has none. As all this appearance of an extended Universe is mere Praṭi-bhā, 'Appearing', Consciousness, Imagination ; so also the appearance of Time, from a Kshaṇa to a Kalpa (1), is mere Praṭibhā. And, even as in dreams, so in the case of dying, the Jīva after passing through the swoon of death, forgets its preceding condition, and awakes into a different set of appearances, with different times and spaces. A single night became twelve years to King Harish-chandra. Hopes deferred make years of single days."

Līlā : "What memory was the cause of the creation wherein the brāhmaṇa and his wife had their home ?"

Sarasvaṭī : "The memory of Brahmā was that cause. The Final Cause is the Idea in the Mahā-Chiṭ, the Supreme Consciousness (or Supra-Un-consciousness) wherein cause and effect are one." (2)

Līlā : "Not without much application may these subtle things be understood, O Goddess ! In the meanwhile, if thou thinkest fit, take me to the town where the brāhmaṇa and his wife were dwelling."

Sarasvatī : "Abandon then this body that thou wearest, by dwelling on the consciousness that has withdrawn itself from all objects."

Līlā : "But why may not the other worlds be visited in this same body ?"

(1) An 'instant' to an 'age' comprising many millions of years.

(2) [The Jīva commencing its experiences in the physical life originates in the Divine Idea ; "Super-consciousness" would more accurately represent the fact than the pair of opposites, consciousness and unconsciousness. A. B.]

Sarasvaṭī: "The formless worlds assume form to the corresponding consciousness. Even the worlds created by the imagination of the man cannot be seen by that same man's physical eye."

Līlā: "And shalt thou go there, in the same body that thou wearest now?"

Sarasvaṭī: "Yes, for mine is already a Manomaya Ḍéha (mental body)(1). Thou too couldst make one with long practice. Nothing is accomplished without practice."

After this conversation beside the body of Paḍma in the closed room, filled with the fragrance of the flowers on which it was reposing, the two entered into Samāḍhi, holding their bodies motionless like statues carved in stone. Casting off all consciousness of outer things they retired into themselves like lotus flowers at the end of day, and became motionless like the white clouds resting against a mountain-peak in the absence of the breeze.

Then they rose into space, stretching through endless millions of yojanas(2), the Goddess in her own old form, and the human in a Jñāna-body(3) suited to that experience.

(Note:—The text summarised in the above chapter is very difficult to follow, because in it metaphysic loses its preliminary character of theory, and, in combination with psychic matters, appears as a practical occult science of which

(1) [A Māyâvī-rūpa, formed at will, by the trained will, out of mental matter, and capable of being changed and adapted to varying conditions by the same will. A Ḍêva or Ḍêvi normally uses such a body, when functioning in the three worlds, but a high Ḍêvī, such as Sarasvaṭī, would have the Jñāna body spoken of later, and the Manomaya Ḍêha she speaks of would be put forth from it. A.B.]

(2) A yojana is about eight miles.

(3) [Knowledge-body. A cosmic body formed by the aid of Sarasvaṭī. Occult students will recognise its nature from the experiences related, and the hints given in a later note. A.B.]

the lay world has no knowledge. This difficulty occurs again and again throughout the text, and the reader should carefully bear in mind that the present English abstract can in no way claim a certainty of accuracy in the summary of these portions, such as it does in dealing with the mere descriptive or narrative portions. The reader should himself undertake further research and satisfy himself independently if he is interested in the subject).

CHAPTER V

The Story of Līlā (continued)

Hand in hand they went, beholding all the wonders of those depths, profound and pure, more shoreless than the ocean, more transparent than the good man's mind. Passing through the zones of clouds illumined by the ceaseless play of the lightning, and of the atmospheric currents flowing high above, they crossed beyond the orbit of the moon. Then Līlā saw new sights, and felt all the immensity of space, empty despite its countless millions of orbs. This was the giant pathway of the Gods and the Titans. Siḍḍhas passed them on Vimānas(1), rushing with a whistling sound so dense it could almost be grasped by the hands. Planets and comets speeded by. Yoginis and Dākinis,(2) creatures of strange and monstrous forms, Siḍḍhas and Gaṇḍharvas(3) circled around. Here they beheld the city of the Ruḍras, there the abode of Brahmā. In one part were flaming Suns creating constant day; in another reigned a darkness dense as the heart of the rock. Now they witnessed great battles between

(1) Heavenly cars.
(2) Female ascetics and goblins.
(3) Super-human beings and heavenly musicians.

the Ḍévas and the Ḍaiṭyas(1); and again the clash of a hundred comets hurtling together. At times they went through space glowing with quenchless heat; again through parts freezing as mounts of snow.

Passing thus through many scenes of marvel, seeing many worlds with many forms, they came finally to successive enwrapping shells of earth and water, fire and ether, each ten times as large as the preceding, and through them passed beyond the limits of that Brahmānda(2).

Then they came to another world passing through similar enwrapping shells, in the reverse order (etherosphere, atmosphere, photosphere or igni-sphere, and hydrosphere), and lighted on the earth that was in the mind of Sarasvaṭī(3).

There they saw, themselves invisible, the house of the brāhmaṇa, its men careworn, women with weeping faces, servants cheerless, painful to see, like flowers with withering petals—all for the recent loss of its head and master.

(1) Gods and Titans.

(2) 'Egg' of Brahmā, *i.e.*, universe or system.

(3) [The lesson given to Līlā by Sarasvaṭī was of the most instructive character. It is a peculiarity of the Jñāna-body that it can function on any plane, and a body of the matter of any plane can be evolved from the root of that matter in itself. It appears that a mānasic Māyāvi Rūpa similar to the Manomaya Ḍêha of the Dêvī was evolved for a flight through space. For in the Māyāvī Rūpa, subtle as may be the matter of which it is composed, a sense of passing from one place to another, however rapidly, is experienced, while in the Jñāna body itself there is no such sense of motion. "The quenchless heat" experienced in passing near or through a forming incandescent world, and the cold radiated from a dead one, should be noted. The "enwrapping shells" are appearances caused by different dimensions of space. They had begun their flight amid the archetypal worlds of the upper mānasic levels, where the great creative activities are at work, and the wars of the Gods and Titans are waged, and they sped onwards through the lower mānasic regions to the astral, dropping finally to the physical plane. A.B.]

Then the wish arose in the mind of Līlā : "May these folks, so full of sorrow, see the Goddess and myself wearing the ordinary shape of women." And forthwith it was so, and the people of the house thought that they beheld before them Lakshmī and Gaurī, the Goddesses of Wealth and Health; and headed by Jyéshtha, the eldest son of the dead brāhmaṇa, they bent before them and laid flowers at their feet. The two then questioned them why they were all so sad, and Jyéshtha answered : "My parents, who were the heads of this house, have just been taken away by death, and therefore are we sad, and not we only, but the whole village, so good were they to all. Even the creepers in the surrounding woods are restless in their sorrow and make gestures of pain with their leafy hands, and the rivulets of the neighbouring hills fling themselves from heights to the rocks below and shatter themselves into a hundred fragments, all for the bitterness of their great loss. Do ye something to relieve our sorrow. Vision of the great Ones should not go in vain."

Līlā touched the son on the head with the palm of her hand and a great peace came over him. The other members of that household, too, forgot their trouble in the joy of seeing these two heavenly forms, and cheerfulness came back once more to that desolate home.

The two then vanished from their view ; and Sarasvaṭī asked the wondering Līlā : "What more wishest thou to see and know?"

And Līlā asked : "Why could I not be seen by the people of that world wherein my husband dwells after the death of his Paḍma-body ?"

Sarasvaṭī answered : "Because thou wert not then as yet a Saṭya-Sankalpa(1), which condition is attained only by

(1) A state of consciousness in which things are seen as they are, in their true nature. Etymologically, 'one whose ideation becomes real, imagination true', 'whose thought becomes realised'.

practice and the perfect realisation of Aḍvaiṭa, non-separateness, non-attachment to one single body, the not-feeling of an unbreakable identity with the body of Līlā. Thou hast now become such a Saṭya-Sankalpa and if thou goest now to that world of thy husband thou mayest be able to hold converse with him."

Līlā : "What great wonder is this ! In the space enclosed by these house-walls lived my husband, the brāhmaṇa. In this same space are situate the domains of Paḍma, and he lived and died in this. And in this same space, too, is he again a greater king with wider sovereignty."

Sarasvaṭī : "Yes, O daughter ! And yet at the same time are the three worlds distinct and separated by thousands of millions of yojanas ! Thus are there vast worlds all placed away within the hollows of each atom (1), multifarious as the motes in sunbeams. Which husband wilt thou go to now ?"

(1) [Here we have an allusion to one of those occult truths that are what the French call *insaisissables* to the ordinary mind. The atomic sub-planes—I am obliged here to use the exact terminology of Theosophy—taken together make up one cosmic plane, that of Prakṛṭi, and interpenetrate each other as do ethers, gases, liquids, and solids, here on our physical plane. A man able to rise to the state of consciousness (Saṭya-Sankalpa) in which a cosmic body is used, would not need to "move" in order to be conscious of any point in the prakṛṭic cosmic plane. Images of all the compounds into which they enter are thrown up in each atom, and he can study in the atom the existences of the plane to which the atoms belong. But if he goes out in a mânasic Mâyâvî Rupa he may traverse the fields of space wherein are rolling worlds composed of the materials of the sub-planes of our planes, and so pass through thousands of millions of miles. Sarasvaṭī and Līlā have been thus travelling, but Līlā now discovers that she can by the Saṭya-Sankalpa vision, see the realms of Paḍma in the house of Vasishṭha. An illusory sense of travelling may be felt in the kāraṇa sharīra ('causal body') even without moving; for the mind seizes perceptions with incredible rapidity when freed from the heavy vehicles it uses in the lower worlds;

Līlā: "My memory comes back to me! Eight hundre births have I passed through, I see, since my descent fro Brahmā. I was the wife of a Viḍyā-ḍhara(1) in the distar past. And, step by step, by growing grossness of desire, I fe into vegetable and animal forms. I call to mind that I wa once a creeper in a Muni's Āshrama(2). And by that hol influence I rose again. And once I was a king, and then I fe again because of sins. Aho! the marvels of these man births! I have slumbered sweetly as a bee on the soft pet of a lotus, and feasted to satiety on its pollen and its hone As a bird I have struggled hard against and broken throug the net of the horrible fowler, even as a weak man may brea with difficulty through an evil addiction. From rock to roc have I leapt as a deer with beautiful eyes in the mind-stealin scenes of wooded hills, till I was shot down by the cruel arro of a Kirāṭa (3). I have also floated on the ocean billow as huge turtle, and again as a giant fish. I have been Pulinḍī (4) on the banks of the Charmaṇvaṭī (5), singing an drinking the fresh juice of the cocoanut. I have known th deepest loves of youth on the golden jewelled table-lands c Méru, and have also lain on costly couches shivering wit sickness like a moon-beam on unsteady water."

Conversing thus the two passed out of the house of th brāhmaṇa, and Līlā recognized the things of that past life c

when it opens up new avenues of perception objects flash along them to which the mind successively responds and this gives a sense o motion. Compare the illusory motion experienced by a person in stationary train when a moving train passes. Consciousness may chang without change of locality, and we are where we perceive, space being a illusory as time. A. B.]

(1) An aerial being; 'holder, possessor, of occult sciences.'
(2) An ascetic's woodland abode. (3) A man of a hill tribe.
(4) A woman of another hill tribe.
(5) A river in India now called the Chambal.

hers, and pointed them out to the Goddess one by one. Then they went back to the house, and Līlā, with her now enlightened eye, saw how the whole of the Paḍma-world was situate in a small part of that house-space, and said to the Ḍévi: "Let us go back there." Then they returned to that other Brahmānda,(1) going through the same long journey they had come, beholding again the wonders of space and feeling its endless expanse which, as Sarasvaṭī said, Gods higher than herself, Vishṇu and Hara and others, could not measure, if they rushed through it all their life long.

Here Rāma asked Vasishtha how such remoteness in space could be at the same time with such nearness; and Vasishtha told him to consider how in dreams men with their bodies lying in one place still wandered over many lands and seas. And therewith he returned to the story of Līlā.

Vasishtha continued:

Returning to the Paḍma-world, the two saw Līlā's Chiṭṭa-body(2) sitting silent by the side of Paḍma's body resting on the fragrant flowers amidst the incense-scented air of the great palace-room. Seeing that body and her own Chiṭṭa-body, Līlā thought she would now visit again that other world to which her husband had gone after leaving his Paḍma-form. And with the thought she passed, in her Sankalpa-ḍéha, (ideation-body), into that world, after piercing through the shells of that third Brahmānda as before. Sarasvaṭī went with her.

Arriving there within her husband's country, she saw a great battle impending between two vast armies, arrayed in a

(1) 'Egg of Brahman, the Infinite', 'orb of space', globe, world.

(2) Chiṭṭa is distinct from Chiṭ, and the word is used ordinarily for the mind with its three functions of knowing, desiring, and acting. It is practically the Jīva or Soul. It is never applied to Brahman, as is Chiṭ. As Brahman is to Brahmā, so Chiṭ is to Chiṭṭa, universal to individual (or particular). Here the body is the desire-body or astral.

forest that seemed extensive as space itself. Far as the e could reach, the long lines of naked sword-blades, gleami battle-axes, lances and arrow-points, quivered and rattled wi the tense excitement of the warriors. A moment each prou awaited the first stroke from the other, and then the t armies rolled into one with the roar of meeting oceans.

Lîlâ saw it was her hero-husband righteously resisti the invasion of a hostile king. They only are the heroes Shûras—who fight truly and honourably in a just cause, or obedience to their righteous king and master ; and such on go to heaven ; not they who fight falsely, without good cau however, brave(1).

And all day long the battle raged and roared ; and so the ground was spread with mounds of dead, rising from thi unwholesome pools of blood and crushed and mangled flesh men and beasts. The carcasses of elephants arose like islan from the surface of that sea of death ; pieces of shattered ca drifted about like spars of storm-wrecked boats. And shriel of agony rang everywhere, and cries for father, moth brother, friend ; and frantic calls by leaders to their hosts save the wounded and not trample down their own.

But with the sinking sun the slaughter slackened. T greater part lay dead or wounded. The rest were tired a worn. Emissaries went to and fro. Both sides agreed cease hostilities for the night. White flags were floated o Shortly the evening moon shone on a sickening scene of dea and desolation, where the morning sun had lighted up gorgeous show of bravery. Women wandered over the fie

(1) It must be remembered that "righteous war" was the high duty of the kshaṭṭriya, the warrior, and death in such a war, as t gate of Svarga (heaven), might therefore well figure in a king's heav Etymologically, 'kshaṭṭriya' is 'he who protects the weak from bei harmed and hurt by the strong', kshaṭāṭ ṭrāyaṭê.

battle searching for their husbands, and when they found em dead, slew themselves with the weapons that had ricken their loved ones. Filthy carrion-beasts and creatures the other spheres, Yakshas, Pishāchas, Virūpikās, Kum- ıāndas, Rākshasas and Pūṭanās, Vétālas and Kūshmāndas(1), owled about and fought amongst themselves over the orpses.

Leaving the scene of the battle, the two entered the palace here Līlā's husband was seeking a moment's rest from the ay's toil in sleep. They entered through the walls, which fered no obstruction to their subtle forms. There is obstruc- on only for the Ādhi-bhauṭika(2) bodies filled with the fixed onsciousness of length and breadth and grossness, filled with ıe thought, "I cannot enter here, I am resisted."

A holy influence spread through the sleeping-chamber of ıe king as the two beings entered it, and under its soft touch ıe king awoke with a new sense of gladness. He saw the wo Apsarā-forms(3) and offered them handfuls of flowers om the vase standing beside the bed, in welcome and in alutation. The king's chief minister, rest-ing in that same hamber on that rest-less night, also awoke and greeted them.

The Goddess then addressed the king: "Who art thou, king !, and born of whom ?"

The minister answered for the king: "My master, ing Viḍū-raṭha, is the tenth descendant of king Kunḍa-raṭha f Ikshvāku's line. And he and I have this day found the uit of our past good deeds in this high and holy vision f you."

(1) Names for varieties of elementals and elementaries, ghosts, oblins, imps, fiends, demons, brownies, incubi and succubi, etc.

(2) Physical, composed of physical elements.

(3) Celestial forms, 'made of the sun's rays, by which the waters ıseend and descend as vapor and rain'.

Sarasvaṭī addressed the king again: "Rājan !, king !, c back to mind thy previous births," and laid her hand sof upon his head. And at the touch, the darkness that enwrapp his heart gave way, and luminous memory rose up within h Reeling and swaying with the wonder of that memory, as the surging surface of the ocean, the king exclaimed: "I the overpowering Māyā of Samsāra ! What is this, O Ḍévi It is not quite one day since I forsook in death my Paḍn body, and yet I here have passed through seventy years infancy and youth. I can remember my grandfather, a when I was but ten years old my father went away into t woods as a Pari-vrāt(1), installing me as king, and many a the acts I have passed through. I see now that this prese world of mine lies enclosed within the world of Paḍma, a that again within the world of Vasishtha; and also that t Kalpas of one world are fractions of the Kshaṇas of another(2 And all is the play of Consciousness."

"Yes, it is so," Sarasvaṭī said to the king, and added "We would go now as we came. I came to thee at th request of Līlā."

Here Rāma asked a question of Vasishtha: "From a this it would seem that the dream-world seen during slee persists even after the sleeper has awakened !" And Vasisht answered him: "Yes, it should be so; for wherein is th difference between the waking world and the dream world The mutual relations of the seer and the seen, and also of th seer and the other men and women, are the same in both And this is what Sarasvaṭī said to the king. And Viḍūraṭh begged of her that her compassion should not leave hi profitless and that he too might go with them together wit his young and childless wife and the minister."

(1) A wandering ascetic.

(2) The ages of one are the moments of another.

Sarasvaṭī : "It shall be as thou wishest. Thou shalt go again to the Paḍma-world and animate again the body of Paḍma. But before this happens thou hast to die, warring against thy present enemy. The way is not the same for all."

And even as they were so talking, there entered at one side, hurried messengers reporting that the enemy had broken into the capital, and at another came the youthful queen of Viḍū-raṭha, full of tears and terror, trembling in every beautiful limb and saying that the anṭah-pura(1) was also being attacked from behind.

Hearing these things the king arose in haste and said to the two Ḍévis, "With your leave I will now go out to do battle with the enemy. This is my wife. May she remain near to your holy feet." And saying this, the king went out of the palace with flaming eyes like those of an angered lion.

Līlā then noticed that the new-come queen was the very image of herself in outer appearance, and eagerly she turned to Sarasvaṭī and questioned. "How is this, O Ḍévī ? How is there this double of myself ? How also are the ministers and many of the prominent citizens and warriors the same as in the Paḍma-world ? How can these be in two places at the same time ?"

Sarasvaṭī : "The consciousness, Jñapṭi, realises its own objects. Chiṭi(2) takes on the form of its objects even as Chiṭṭa(3) takes on the form of its objects. Dreams are the apt example. Thy husband has attained here in this world the objects bearing which in mind he died in the Paḍma-world. Dreams are very real to the dreamer. They are all unreal to him when he wakes. So may the waking world be real and unreal. Such is the law of Praṭibhā—Imagination—which is

(1) The inner, or women's apartments.
(2) The higher consciousness ; a synonymn of Chiṭ.
(3) The desire mind.

of the nature of the all-pervading Ātmā. Whatever image arises as existent in the Vyoma(1) which constitutes the Ātmā of the king, that image also arises as true in the Ambara (space outside). This is how this second Līlā appears by birth from re-flection in the imagination (Praṭi-bhā)(2). But soon thy husband Viḍūraṭha shall abandon his present body and go back to his old Paḍma-form."

The new Līlā heard these words, and bending her head and folding her hands in soft entreaty, she spoke to Sarasvaṭī: "All my life have I worshipped the Goddess Sarasvaṭī with faith unswerving, and often she appears to me in dreams in the night. And as she is in my dreams, such art thou in appearance now before me. I do believe thou art the same, and if thou wilt permit me, I shall make now my long-deferred request."

Sarasvaṭī recalled to mind her long devotion, and said to her: "I am well pleased with thee; ask what thou wishest." And she asked: "Wherever my husband goes after abandoning his present body in battle, there may I too go in this same body of mine." And the Goddess said: "Yes."

The older Līlā heard, and with doubt-shaken mind she asked the Goddess: "They that are Saṭya-Kāma-s(3) and Saṭya-Sankalpa-s(4) like thee, to them all things are easy. Why then, O Goddess! didst not thou take me in my old body to the village of the brāhmaṇa, or bring him hither?"

Sarasvaṭī replied: "Līlā of the bright complexion! I do not anything for anyone, in truth. It is the Jīva itself that procures all desires. I, Jñapṭi,(5) the Aḍhi-ḍévaṭā, the ruling

(1) Literally atmosphere, but here the inner space which is fulness, sometimes called the Chiḍ-ākāsha in the heart.

(2) Praṭi, in front, facing, and bhā, to appear, to shine; 'what appears to the mind'.

(3) True-willed. (4) True-imaginationed. (5) Awareness.

Goddess, of Consciousness, Samviṭ, simply give voice to it(1). The Chiṭ-Shakṭi(2) inheres in every Jīva as the power of that Jīva, and every Jīva secures its wishes by means of that power. Nothing gives anything to a Jîva except the persistent effort of its own consciousness. Its own Chiṭ becomes the God that brings fruition of the effort. Thou hast ever craved for Moksha really, for thyself and thy soul-companion, Paḍma, and therefore have I taken thee through ways that will bring thee and him to that. Thou shalt learn more about this afterwards."

While the women were conversing thus, Viḍūraṭha fought with Sinḍhu in the night. And sounds and cries of murder and of rapine rose upon the air. Houses caught fire. Women and children, with their hair and clothes aflame, ran helpless in their agony. Warriors died by thousands. But ever the clash and clang of arm and armour continued, and the forces of Viḍūraṭha weakened. The two Līlās saw this, and asked Sarasvaṭī : "How is it, O Goddess !, that, even with thy favour, our husband prevails not over his foe ?"

And Sarasvaṭī answered : "Viḍūraṭha and his rival Sinḍhu both have made worship of me. And the former ever carried wish for Moksha in his heart, and the latter wish for victory(3). And whatsoever the worshipper of me, Jñapṭi, wishes of me, that only can I give to him."

And as they talked and the battle raged, the sun arose out of curiosity to see that sight. Bravely the king Viḍūraṭha

(1) The gods and goddesses simply administer the law, bringing the person to the place where he meets the objects he desired. And so again it is said below (l. 23-24 *infra*) that Sarasvaṭīcan give only what is really wished—not what is merely asked.

(2) Thought-Force.

(3) A significant statement, throwing light on the 'troubles of the righteous'. If a man profoundly desires spiritual evolution, he must accept that which brings it, and worldly success hinders rather than helps.

fought as a kshaṭṭriya and a king should fight, and many times he worsted his opponent Sinḍhu.

And after human weapons were exhausted, they fought with Aṣtras(1) till both armies were destroyed. At the last, having consumed each other's war-cars with the Āgnéy-āṣtra(2), they fought again with swords till the keen straight edge of the sword was as the edge of a saw with the myriad dents of strokes of blade on blade. And, in that combat, Viḍūraṭha fell covered with wounds, and as his men brought up another car and tried to take him away, Sinḍhu made another stroke which nearly severed his head from his body. And in that state they brought the dying king into his palace, and there beholding him, the younger Līlā fell fainting upon the floor.

The cry went forth that the king had been slain by the enemy. All was terror and disorder in the city. Plunder, violence, and lawlessness reigned for a while supreme. But shortly the victor-king was installed as Ruler of the country, and issued laws anew, and there was peace again.

Meanwhile Līlā saw her husband lying all unconscious; only a breath remained in him. She spoke to Sarasvaṭī: "Mother! my husband is about to leave this body."

Sarasvaṭī: "Yea, so it is! But dost thou realise that all this fearful battle, all this city, all this world, is a mere dream existing in the space within thy palace in the Paḍma-world; that all that Paḍma-world again occupies but a small portion of the space within that little village-home, ensconced amongst the Vinḍhya hills, and tenanted of old by the brāhmana Vasishtha and his wife? All these three worlds, with thee and me and this, are dreams. All is Illusion. But, were

(1) Celestial (or, rather, infernal) weapons.

(2) Fire-weapon—the "vril" of Bulwer Lytton; or the 'fire-bombs', 'incendiaries', 'flying bombs', 'rocket-bombs' etc., of World-war II, now raging (1944).

there no dreamer, there would be no dreams. The Ātmā is, *only* the Ātmā *is*, and all this infinite display is Its vibrations. There are whole worlds hidden away in single atoms (Chiḍ-aṇu); and there are atoms in these worlds, and worlds again within these atoms, even as in the plantain-stem are folds in folds. Unto that one of all these endless worlds in which the body of Paḍma lies, the other Līlā has gone on already. She reached it even when she swooned away at sight of the blood-covered body of Viḍūraṭha."

Līlā: "Tell me, O Ḍévi!, how she has gone on, and how the denizens of that world behold her."

Sarasvaṭī: "Listen, and I shall say. All this world and its occurrences are experienced as a dream by Paḍma in that world. And that other Līlā is his dream, as art thou too. Indeed we all are dreams unto each other. Only the being, of the Great Consciousness (Mahā-Chiḍ-Jñāna-Samsṭhiṭih) gives being to us all. The reason of the consistency (Aika-maṭya, co-incidence) of the thoughts of each and all is this: Each Jîva is the reflection of the Mahā-Chiṭ (the Great Consciousness), and the Nature of that, which Nature is the Great Destiny (the Mahā-Niyaṭi), regulates and predestines all experiences of each and all, and thus all Jīvas perceive each other mutually reflected(1).

(1) [This passage should be read with the later one (p. 78) on the awaking of Brahman: "And when it wakes again...sin and merit." The nature of things is due to the root-form assumed by the Divine Consciousness for a universe, and the similarity of the impressions, of which Jīvas are conscious, is due to the relations established between them, and to their identity of inner nature. As hydrogen and oxygen brought from any distance will, under certain given conditions, unite to form water, so will Jīvas encased in similar vehicles receive from a given object similar impressions. These root-forms are imposed on the universe, and Jīvas cannot get outside them, any more than they can escape from the Time and Space imposed on them. as limitations of consciousness. In fact, in

"And so this other Lîlā has thy form because thy husband ever thought of thee, and she developed shape according to every Jīva the one Self is thinking, feeling, acting, under these limits laid down for that universe at its inception; because of this, and because all are encased in vehicles shaped according to the root-forms, and are subject to the ideas of Time and Space, common ideas and common "sense" arise, causing an illusive feeling of reality. When the subject is studied on the mānasic plane, it is noticeable that the forms created by different Jīvas of a common friend are by no means identical, although showing a broad similarity: each is an image, the reflection in mānasic matter of that friend, due to the modification of consciousness caused by that friend in the seer's mind, and a ray from the Jīva animates each. In this there is nothing new, no increase of illusion. On the contrary, in the physical life these forms equally exist, and each man's concept of his friend is to him his friend himself; but on the physical plane this multiplicity is hidden by another veil of illusion, due to the sense-relation between the two physical forms of the friends; when this extra veil is removed, the multiplicity becomes patent. The reason why the multiplicity of forms does not arise here, is the stubbornness of physical matter. Long continued and strong thought may, however, produce a form, perceptible by the physical senses, the "double" of the original and in outer appearance indistinguishable from him. The phenomenon is rare, for it needs concentrated thought, and, where it has occurred, that concentration (at the present stage of evolution) has been brought about by passion.

We may say that there is but one imagination, that of the Self, and each Jīva is as imagined by the Self (imagination-creation); then each Jīva, thus seen by the Self thinking as Jīvas, appears in manifold reflections, as many as the Jīvas with which he comes in contact, the variations being due to varieties in the mental media which reflect. Thus the moon is one, but may be reflected in the heaving sea, the quiet lake, the rushing torrent, the interstices of a weed-covered pond, a sheet of glass, a cup of ink, a piece of metal, a white wall, etc. Each of these reflectors, if capable of thought, could only be conscious of the moon as reflected in itself; the reports would be very different, yet the moon is one.

Looked at thus, the somewhat mysterious statements of Sarasvatī (p. 72), "Whatever image arises as existent...from reflection in the

his thought. Then she worshipped me as thou hast done, and prayed not to be widowed any time. I granted her that prayer, and so she had to die before Viḍūraṭha and now she has passed on to the Paḍma-world, and there her form is even as it was here. After quitting this body she went forth into space, and there she met a virgin whom I sent to guide her, and who led her through the stretches of this Brahmānda, through its elemental shells, into that other Brahmānda, where the Paḍma-world is situate. There she saw her husband, believing she still retains the body she was wearing here ; and Paḍma, too, reviving, beholds her, and she and they and all the retinue about the palace regard each other as before the death-swoon of king Paḍma."

Līlā : "Why did she not go on in this same body ? Such was thy boon to her."

Sarasvaṭī : "Unenlightened beings may not go to Siḍḍha-worlds in their own bodies, even as shadows may not go into the sunshine. Such are the laws fixed at the first creation, and they may not be transgressed. While the man believes, 'I am composed of earth and cannot fly in space,' truly he cannot do so. It is enough that she believes that she has retained her own old body, this is all that can be done by boon or curse."

Sarasvaṭī continued : "They that know what it is most worth while to know, and also give themselves up to the

imagination" becomes intelligible. There was one Jīva called Līlā, using the vehicles created by the imagination of the Jīva called Paḍma, in the astral, Viḍūraṭha in the mānasic, world ; so the vehicles Paḍma and Viḍūraṭha were created by the imagination of the Jīva called Līlā in both worlds ; the relation between the Jīvas was enduring, the vehicles were merely the reflections, in the outer space, of the action in the consciousness of each due to that relation.

The worship of Sarasvaṭī by the "two" Līlās, and the prayer uttered by each, are interesting as showing the identity of the Jīva manifested in both. A.B.]

highest Ḍharma, they only gain the Āṭi-vāhika worlds(1); not others. The Âḍhi-bhauṭika body, whose very nature is a false Illusion—how may it endure in the True? The other Līlā knows not that which should be known, but only clings unto what she thinks her highest duty, and therefore has she gone to her husband's imaginary city in the manner in which she has gone there."

Līlā: "Aho! I understand this not. How came there to be a law ruling the birth and disappearance of things, and how again an utter absence of such Law! How come Sva-bhāva-s,(2) natures of things, to be so fixed? How is there Saṭṭā-existence in any objects? Why is fire hot and earth inert and the snow cold? What is the being of Time and Space? Whence these perceptions of existence and non-existence, of grossness and of subtleness? How came some things to grow upwards and high, while some remain dwarfed and supine? Why and how are there any Laws of Nature?"

Sarasvaṭī: "During the reign of the great sleep of Mahā-pralaya, Brahman alone remains as Endless Space and Peace supreme. And when it wakes again at the end thereof in the form of Chiṭ (Consciousness), It thinks unto Itself, 'I am a speck of Light,' even as thou imaginest theyself of any form thou pleasest during dreams. That speck of light again assumes unto Itself Extension, 'I am large.' That mass, false in reality, becomes the Brahm-ānda. Within that Brahm-ānda, Brahman thinks again: 'I am Brahmā,' and Brahmā forthwith becomes the Ruler of a vast mental empire which is this world. In that first creation, Consciousness took many forms; and the root forms that Consciousness assumed in that Beginning—they persist unchangeably throughout the Kalpa. That is the Destiny which is the Nature and the Law of things, while that

(1) The worlds beyond, the higher worlds.

(2) 'Self-beings', 'own-beings', essential characters or natures.

Primal Consciousness shall last. It makes what are our space and time and basic elements. It makes them what they are out of Asaṭ(1). That Destiny has also fixed the spans of human life, varying in various Yugas, Ages, Epochs, with variations in the grades of sin and merit."

Lîlā : "Tell me more of Death, O Mother !"

Sarasvaṭî : "Three are the kinds of men at time of death : (*a*) the ignorant ; (*b*) the man of practised Ḍhāraṇā (concentration); (*c*) the man of Yukṭi (developed reason, or Yoga). The latter two, after abandoning the body, go as they please. The first suffers. Tied to desires and longings unsatisfied, his condition is truly pitiable. With intelligence unpurified by Shāsṭras(2), or by association with the good, he burns internally with terror and confusion, even as one fallen into the fire. After passing through the pains of dissolution he has memory of the past, and experiencing the swoon of death he beholds himself in another body, in another world, with sky, and moon, and day-light ; and then is called Préṭa.(3) Six degrees are there of the Préṭas, with many further sub-divisions. The lowest, grossest, and most evil undergo a swoon, and imprisonment of consciousness as in the heart of a rock, for a whole Vaṭsara(4). Others have pleasant times. And so each kind and grade of Préṭa has its own appropriate experience. And when their time is ripe, then on the shoulders of the wind and ether are they borne into the fruits and grains of cereals and plants, thence into the hearts of men, and finally into the wombs of mothers, whence they take their birth again as human beings. And all this process is repeated many times, till all shall pass into the final Peace, unswervingly, in the vast course planned

(1) Unreality, non-being.
(2) Scriptures, Sciences.
(3) From pra, beyond, and iṭa, gone ; 'gone away', 'departed'.
(4) Year.

out at the beginning of the Sarga(1) by the first Prajā-paṭi(2). In the meanwhile, most Jīvas are self-centred so completely that they are oblivious of each other, and feel not each other's common Jīva-hood, even as men that dwell on the shores of the southern ocean know naught of the men that inhabit the shores of the northern, or as the toad that lives in the core of the mountain-stone knows not of the frog that croaks in the stream of the valley."

CHAPTER VI

The Story of Līlā (concluded)

Sarasvaṭī: "But see, Viḍūraṭha has almost passed away, and is even now entering again into the heart of Paḍma lying on the flowers."

Līlā: "Ḍévī! let us follow too by the same path by which he goes."

Sarasvaṭī: "He goes in the Chin-maya(3) form by the path laid out by his desire. Let it be as thou sayest; we too shall go by the same way. To counteract each other's wishes would surely loosen all the bonds of love."

And as they spoke thus to each other, the eyes of king Viḍūraṭha turned inwards; the lips grew dry and white; the whole frame took on the colour of sere leaves, the breath came thin like sounds of wings of tiniest bees, the limbs grew motionless like carven stone, and all at once the Jīva quitted that body, as birds quit falling trees, and soared into the skies. With their luminous vision, the two, Sarasvaṭī and

(1) Manifestation.

(2) Lord of creatures. For some idea of the Great Plan, study H. P. Blavatsky's *The Secret Doctrine* and also any one of the great *Purāṇas*: *Bhāgavaṭa*, or *Ḍévi Bhāgavaṭa*, or *Vishṇu*, or *Vāyu*, or *Markandéya* or *Maṭsya*, or *Kūrma*.

(3) Astral body.

Līlā, saw the Jīva set itself upon the surface of a stream of air, and begin its long journey through the vast expanse of space. They followed after it as two young bees a streak of fragrance stolen by the wind. Shortly the consciousness of the Jīva awoke with the oblations offered by Viḍūraṭha's relations, even as the sleeping scents of blooms awaken with the morning breezes ; and, imagining a body to itself, it saw the messengers of Yama(1) leading it to his abode. Yama saw the new arrival and said : "No evil acts are his, but only good ones, and he has won the favour of Sarasvaṭī. He has to go again to the body of Paḍma. Let him go, therefore." And Yama's messengers permitted him to go ; and he, followed by the two others, swept on again through various regions till they came to the world, the lands, the capital, and the palace of king Paḍma, and entered it as minute currents of air enter a budded lotus.

There they saw, sitting beside the body of Paḍma, and fanning it with a jewelled chamara(2), the Līlā of the Viḍūraṭha-world, beautiful as there, wearing the same bright dress and ornaments, pale with intentness on her husband's face, voiceless, resting her cheek on her left hand, like the new-risen moon held on the edge of a tiny silver cloud on a starless night in the early spring.

They saw not the body (Līlā's own) which the enlightened Līlā left behind when starting on her journey to the other world, and on being questioned, Sarasvaṭī said to Līlā : "These palace-maidens have been keeping watch over king Paḍma's body, for a whole month now, as they count their time, and thy old body fell lifeless after a fortnight. The ministers mourned over it, as for thy death, and gave it to the Sacred Fire, and did the last rites of the Véḍas for it. Seeing thee again and the new Līlā they shall only think that thou hast come back from

(1) God and Lord of Death.

(2) Fan, whisk, made of the tail-hairs of the chamarī or yak.

the other world by a great miracle, and brought a fair companion with thee too. Their thought shall reach no further."

With this the two made themselves visible to the new Līlā. Startled from her reverie by the sudden light that filled the room, washing its walls with liquid gold and making it look as if hewn out of the moon, she saw the glorious forms, and prostrated herself before them, and then explained that she had come on in advance of them after her temporary swoon, had seen her husband sleeping after the fatigue of the battle, and so had not awakened him.

Sarasvaṭī then permitted the Jīva of Viḍūraṭha, whom she had detained for a while, to enter into the heart of Paḍma through the nostrils ; and it entered there, carrying within it its hundred Vāsanās, desires, even as the ocean carries in its deep heart its treasured gems. And therewith, like a withering lotus at the touch of the first rain-drops, the body of Paḍma revived, the sap of life flowed in the limbs again, and they shone forth with recovered brilliance and softness like new leaves under the breath of spring. He unclosed his eyes, beautiful and pure, with starry pupils ; rose, towering like the Vinḍhya mountain ; and, sitting up in bed, called "Who is there ?" in tones sonorous as the distant thunder. The two Līlās advanced and bent before him. Seeing these two beautiful images of each other, the king was much astonished and enquired what had happened. The elder Līlā then explained : "I am thy elder queen, O husband !, bound unto thee inseparably as word to meaning ; and I have earned for thee thy second queen, this younger Līlā.(1) And she that sits on the great throne of gold beside thy couch is the

(1) Līlā means Play, Pastime. The World-Process is the Self's Play, Pastime, Drama. To *know* it as Play, is Wisdom, Viḍyā, the enlightened Līlā ; to *feel* it as real, is error, A-viḍyā, the younger Līlā. The former carries the latter. Win God, and all things else add themselves.

oddess Sarasvaṭī, by whose favour we all meet again". The ing arose and bowed at the feet of the Goddess, and prayed : O Goddess !, give us wisdom and enlightenment." And arasvaṭī blessed them all and departed, saying : "Be ye appy" And thereafter all was gladness and rejoicing roughout the kingdom, and people wondered and conversed mongst themselves how the great love of the queen had rought back the king and her own Jīva twofold from the ther worlds. And the king and the two Līlās reigned wisely nd well, for eight myriads of years, and then all passed into he peace of Vi-ḍéha-mukṭi.(1)

CHAPTER VII

Consciousness

Vasishtha said : "Thou must have gathered from the tale f Līlā, Prince !, that the feeling of solidity, which makes the vorld around seem independent in its realness, is also but iere Consciousness, as much as the feeling of tenuity or quidity. All this multifarious universe is nothing else than he play of a Single Point of Consciousness, which encloses nd contains within itself all Self and all Not-Self and all ieir mutual Interplay, in all-Time without limit, past, present, nd to come, in all-Space without periphery, here, there, and verywhere. What the Consciousness imagines strenuously, hat it feels as real. If it will imagine to itself a solid body tanding before the impassable barrier of a wall of rock, to iat body the rock is truly an impassable barrier. If it will, y equal stress, eliminate solidity from both, they will no ɔnger be a bar and a resistance to each other. If it will rush irough the whole experiences of a Kalpa in a single moment,

(1) Liberation, 'body-less deliverance', complete dissolution of all, ven the sabtlest, material sheathing, and perfect mergence into Paramṭmā, without any remnant of any separating body ; 'pari-(or para-) irvāṇa, in Buddhist speech. See p. 45, *supra*.

that single moment is verily a Kalpa. If it will sp leisurely the experience of a single moment over the covered by a whole Kalpa, then that Kalpa is, to that sciousness, no more than a single moment. Lavaṇa pa through a hundred years of life in a single night. Wh but a Muhūrṭa(1) to the Lord of creatures, Brahmā of winged Swan, that is the whole lifetime of a Manu; wha the whole lifetime of a Brahmā, is but as a day to Vishṇ the Eagle and the Whirling Discus; and what, again, is whole life-period of a Vishṇu is but a day of Mahéshvara of Four-Footed Bull(2). And he who is firm-fixed in Nirvika Samāḍhi(3) knows neither night nor day; time and lapse time are naught to him. See, in this world, how Consciousn doth ever make reality. Practice makes sweet bitter, bi sweet. Persistence changes foe to friend and friend to Strange things, new sciences, the ways of Japa(4) and meditation, seem so hard at first; practice, persis Consciousness, makes them all easy.

(1) A period of time equal to forty-eight minutes.

(2) Ordinarily, the Purāṇas indicate that the Brahmā, Vishṇu, Shiva of each world-system are co-evals and compeers. But the M Vishṇu of a larger system may have many Brahmās of smaller syst within His jurisdiction; the Mahā-Shiva of a still larger system may over many smaller Vishṇus; and a Mahā-Brahmā over Vishṇus Shivas; *ad infinitum*. (See the *Praṇava-Vāḍa*). Some of the visible s are millions of times larger than our Sun. Our whole Solar system i a single planet in a larger; that again in a yet vaster; *ad infinitum* endless Hierarchy, imposing higher and higher Unity upon greater greater Multiplicity. Vehicles and weapons are symbolical.

(3) Meditation without a definite 'object'; in which the self is in upon the Self, the Subject, Alone.

(4) Repetition of the same word or words, over and over again, can from the waking into the somnolent and then the sleeping condition produce certain psycho-physical effects; or with reflection on meaning of the words, to bring metaphysical comprehension.

And, yet, remember that the Great Consciousness imagines all things equally. As within limited times and spaces, the weaker individual consciousnesses follow unresistingly the lead of the more powerful, even as thin streaks and lines of air are driven along by the torrent-mass of the cyclone, so the Great Consciousness of the One Self directs the entire movement of the whole World-Process. That All-guiding Consciousness is One, and everywhere unbroken, throughout the endless universe, wherein the worlds arise and disappear without beginning and without an end, like seed and plant in never-closed rotation.

We have looked outwards for so long, we have almost forgotten that there is an inner ; and very difficult is it now, for us, to realise that both the outer and the inner are maintained, supported, nay, in very truth, created, by our Consciousness. Ponder long and deeply on the unbroken nature of Consciousness. Even in a single human being, although we may for certain purposes distinguish layers and different constituents, yet, in the deepest sense, the whole nature of man is one. Even as there is no difference between Chiḍ-Āṭma (Universal Self and Consciousness) and the individual Jīv-āṭmā, so is there none between a Jīva and its Chiṭṭa (mind). And even as there is no separateness and difference between the Jīva and its Chiṭṭa, so is there none between the Chiṭṭa and the Ḍéha (body). And lastly, as there is no separateness and difference between the mind and the body, so is there none between the body and its various actions. All is Consciousness.

Listen to another tale.

CHAPTER VIII

The Story of Karkatī ; her hunger and austerities

Karkatī of the Rākshasa race dwells on the northern slopes of the Himālaya mountains. Black and fearsome is she, as dire statues carved from the sheer side of a mountain of soot

petrified. Gaunt is her frame, like the drought-dry fores the Vindhya hills. Mighty is she, and her eyes are as flai fire, for never is her hunger satisfied. Black is her garment, as if woven out of the densified nights of the rainy sea Fogs and mists enwrap her ; clouds rest on her head ; b and skulls bedeck her fearsomeness.

The meat that she obtains extinguishes not the fire o hunger, even as the ever-pouring stream of salt waters quen not the fire of the sea-volcano. Therefore, she once thou within herself : "If I could only swallow all the teeming pe of the land of Jambū-ḍvīpa(1), in a process as unceasing as breath, then, perchance, my hunger would be stayed. And it is not easy to prevail against a people guarded wel mantras(2), medicines, clean ways, and charities and worshi the gods. But Ṭapas(3) brings about things most improba therefore, let me make great Ṭapas."

Ascending a tall peak untrodden by other creatures, stood on a single foot, immovable, till she became as a pa the rocks around. A thousand years elapsed, and Brah Cosmic Mind Embodied, appeared, constrained by that l self-denial, to bestow on her the boon she craved. "O daugl Karkatī !, thou art the glory of the Rākshasa race," He sa "name the boon thou cravest." She pondered long and t replied : "O Father of Creation !, may I at will becon living needle with two forms, one gross and one not such ; may I have the power at will to enter into the heart creatures and suck away their lives." "Be it so," He said, added : "Thou shalt be a Sūchikā(4) with an upasarga(

(1) Asia.

(2) Magic chants ; also 'good counsels', mananāṭ trāyaṭê, 'that wh protects, when dwelt on duly'; sage maxims, seed-thoughts.

(3) Austerity, penance. (4) A needle ; *siv*, to sew.

(5) "Upa-sarga" means a "prefix" in grammar; it also means

men shall call thee Vi-shūchikā(1). In subtle form shalt thou destroy all beings that live on unclean foods, go evil ways, are foolish and ill-balanced. Thou shalt prevail against them that dwell in foul places and act in foul ways. Thou shalt enter into them, even into their heart, and seizing on the lotuses(2) and the spleen and other organs, thou shalt slay and devour them. But if thou shouldst, by some mischance, attack the good and virtuous, then shall this manṭra help them to get rid of thee, and thou shalt fly back from them to these mountains(3)." Brahmā uttered the strong manṭra there; Siḍḍhas, floating by, in the air, recorded it; and Brahmā disappeared from view.

CHAPTER IX

The Transformations of Karkaṭī and further Ṭapas

Forthwith the mountain-large frame of Karkaṭī began to shrink. In a moment it looked like only a great black cloud; then, a tree; shortly, like a human being; next instant it was but a span high; again, but as a grain of mustard; then as a dot of the sapphire-ray of the sun; and finally, invisible like space itself. Beautiful and subtle as the Brahm'(Brahman)-nerve (Sushumnā), out on its way through the Brahm'(Brahman)-randhra(4) to

"discharge," "an excrescence," "a protrusion", a bye-product, an evil excretion.

(1) An infectious disease, generally the cholera; also a form of the plague; the naming after the "needle" seems to have reference to the shape of the disease-microbe. The mention of fogs and mists and clouds in the description of Karkaṭī, similarly seem to refer to the seasons and physical conditions in which epidemics are most violent. *Vi*, special.

(2) Ganglia, glands, plexuses; Skt. *chakras, pīthas, kanḍas, paḍmas.*

(3) Some varieties of the plague are said to be endemic in the hills.

(4) A passage through the spinal chord and brain and the top of the skull, known to the science of Yoga.

the Sun, she floated in mid-space, like the drying tress-points of a fresh-bathed maiden.

Behold the wonders of intentness in excess on any single thing! So full was Karkaṭī's consciousness of hunger and its satisfaction, she minded not her own great body falling off and leaving her so small and insignificant. And full of that same consciousness she roamed, and roamed in her double form, appearing now as Aṭi-vishūchikā and now Aṇṭar-vishūchikā[1], ever insatiate of the lives that she destroyed. Doing her fell work she wandered over the face of the earth, driven away, now and again, when she attacked the righteous, by acts of charity and manṭras, medicines and ṭapas. For many years she wandered thus, hiding in the dust and hidden from the light, skulking in human limbs and organs tainted with unclean living, flourishing in heaps of filth, in dried-up ditches, and in rotten straw.

At last she tired of her troubled life, uncertain hiding-places, and the constant struggle; and the thought arose within her mind and gathered strength as she dwelt on it: "Did I do well to change my immense form for this small one? The tiniest drop of food now overfills me, and I no longer know the taste of those large mouthfuls of delicious meats of old. I hide about in mud and mire and unclean places. Shall I remain much longer in this state? O my great legs! with which I stepped with ease from peak to peak of these vast mountain ranges! O beautiful black nails! that tore down rocks in play! O stomach! roomy like the mountain-gorge! O large and beauteous face! the broadening smile of which stampeded even my fellow Rākshasas with terror! O arms! the weight of which broke down the mountain-pines!

(1) Literally "excessive Vishūchikā" and "internal Vishūchikā", a reference probably to various forms of the disease. The cholera and the plague have for long been the two chief scourges of the East.

O eyes ! that set the darkness of the night on fire ! Why did I ever part with you ? Alas ! Why did I give you all away for this contemptible needleness that even the hoof of a fly can fling away ? Alas ! when shall I get you back again ?''

Silently she suffered, till in the intensity of her remorse it came to her that as she lost her giant body, so, by those same means, she might recover it again. Therewith she went back to the self-same mountain peak on which she first performed her long austerities, and stood again on a single tiny foot, fixing it deep into a single grain of granite to avoid being blown away by the winds.(1) Thus she stayed for full seven thousand years, flooded by the torrents of the rains, swayed by mighty tempests, roasted by forest-fires, pelted by hail, dazed by the lightning, interrupted in her meditations by the thunder of the clouds, yet never shaken from her purpose and her place. With the lapse of that long time, and with the pressure of her manifold experience, a wonder and a restlessness of thought arose within her, and she reflected deeply on the nature of the world and of the Self. She pondered for a thousand years on the great mystery, until she saw that very Nature of the Self, containing all the worlds *within* It-Self. That final knowledge rose all luminous within her, under the unremitting stress of Self-reflection, than which there is no higher Teacher to the Jīva ; and the long Ṭapas came unto its ripening.

The mountain glowed with its glory, and Indra, the King of the gods, enquired of Nāraḍa, their Sage, whose strong penance was so potently enveloping the worlds in overpowering blaze, converting the cool caves of the Abode of Snow into hiding-places of heat untenable by the gods. Nāraḍa explained ; and Indra went at once to seek for remedy from Brahmā, praying him to grant the wished-for boons of

(1) The caterpillar petrifies into the chrysalis, and then bursts out of it as a butterfly.

Karkatī. Brahmā gave assent, and came into the view o Karkatī, and said : "Ask, daughter, for the thing that thou desirest." Reduced to the merest of the subtlest streak of th Jīva-Consciousness, devoid of organs, she could make no answer and only thought within herself: "What do I want, I, who fee the fulness of the Self? I want no boons. I know all ther is to be known ; my doubts are fled ; I stand in perfect peace likes and dislikes have disappeared; All is as One to me.' Rejoicing at her mood, the Lord of Creatures said : " 'Tis wel that All is the Limit-less One to thee, my daughter ! Thou desirest neither to accept nor to reject. Then let the laws o Limit-ful Nature take their course. The Ṭapas-Karma thou has done requires a consequence. So live some further time upon the earth, in thine old great frame, developing it anew from this thy present tininess, as forest-giants grow from subtle seeds But having seen the Truth, thou couldst not take to evil ways again, and cause the innocent to suffer. So I ordain that for thy sustenance thou shalt feed only on the sinful and impure. When thou hast thus exhausted all thy karma, and lived, a Jīvan-mukṭa(1), through thy life, then shalt thou go to the Abode of Bliss."

With this He disappeared ; and in a moment Karkatī passed back from the size of a sunbeam-mote, to seed, span, cubit, human stature, towering tree, and finally to that of a giant mountain-peak again.

CHAPTER X

The Question of the Rakshasī

A touch of pleasure passed into her illumined mind at the regaining of her former frame ; but in a moment she threw off the insidiously-reviving pride of Rākshasa-hood, and passed

(1) Free while still-living in the body. See p. 45 *supra*.

into Samādhi. Six months passed away ; and then the body awoke and asserted its claims for nourishment, as it always will while life has not departed. Then she wondered ; "I cannot eat unrighteous food again. It matters not to me whether this body live or die. Had I not rather let it die away?" But Nabhas-vān the Wind Sky-ranger came to her help, seeing her fixed so firmly in resolve of right, and spoke unseen : "Wander forth, O Karkatī !, bestowing knowledge on the ignorant. There is no truer charity, no more precious gift, than the gift of Self and of Self-knowledge. He who gives it, gives the universe. He who gains it, gains the universe. For he who gains it, gains assurance of his deathlessness ; and to the strength of that great confidence, all labours, losses, pains, are light and easy. Therefore walk the world, O Rākshasī !, endeavouring to spread Self-knowledge. And those that turn away persistently from it, shall be fit food for thee. Receiving not the Self, but throwing it away, themselves do they destroy themselves, and so no sin shall come to thee in eating them."

She thanked the Wind, rose straight like a colossal water-spout from the disturbed surface of the ocean ; descended slowly from the peak into the valleys ; and entered the habitation of a tribe of Kirāṭas(1) dwelling at the foot of the mountains.

Night reigned there at the time. Clouds hid the moon and stars. The darkness hung so dense, it could be almost pushed about by the hands. In that fearful night, Vikrama, the king of the tribe, was out with his prime minister to see that none disturbed the sleep of his people. Karkatī beheld the two and thought : "Here is the food I look for. Let me see, though, that they have no virtue which prevents my swallowing them." To test them she let forth a hideous roar

(1) A hill-tribe.

followed by harsh words, as a crack of lightning followed by a shower of hail : "What wandering worms are ye? Are ye wise ? For I devour you else !"

The king replied : "Seek not to frighten us with empty sound, but show thyself, whoever thou art : then we shall judge how to behave to thee."

Thereat the Rākshasī displayed her fearful form, that used to strike with terror even her companion-Rākshasas. But the pure-minded know no fear ; and the minister addressed her calmly :

"I see thou wantest food ! Why then such great excitement for such little cause ? If thou wouldst state thy wish more peacefully, it were more easy to fulfil it. The king accustoms not to turn away the really needy."

Then the Rākshasī reflected : "Their faces, eyes, and speech, show me that these two are no common men, but knowers of the truth ; so let me question further." And she asked aloud : "Tell me first who you are, and doing what, here, at this time of night."

The minister explained and said, "We are abroad for the restraint of such as you, from doing harm to our people."

The Rākshasī : "O king and minister !, prove to me that you deserve your offices, or I shall swallow both of you unfailingly. The Science of the Self is the highest of all sciences, and king and minister that know it not, are not deserving of their offices. Tell me then what is that Single Atom in which millions of Brahmāndas hide as bubbles in the ocean ? Describe to me that which is Spaceless Space ; Thing without Substance ; I and Thou at once ; That Which Stands Still while Ever Moving ; intensely Living though Dead as the rock ; a blazing Fire that is more Cold than ice ; Light and the source of light though all Unseen ; the Light by which all blind things, climbing creepers, sprouting seeds and upward-

pushing plants, all see their way unerringly, and which yet is the very depth and density of Darkness, too ; a flashing Moment longer than the endless Kalpas ; and endless Kalpa, though but a flashing Moment ; which, Evident to the senses, is yet Nought ; and which, again, is verily Everything, though Unperceived of any sense ; which, present Everywhere, is always Ungrasped by hands that search through myriad births; which thrusts itself into those very hands insistently, when they have ceased from search ; a Thing with million hands and feet and eyes, and yet Devoid of limbs ; a Thing De-void of hands which Paints all sorts of living forms on the blank sheet of Emptiness ; which acts and moves and lives without a cause or motive ; which makes a Multifarious Spectacle of its Sole Self ; which carries all the past, the present, and the future of all worlds, concentred in a single point within It-Self ? What is That which has spread out this giant Panorama of the Universe? What is That, essenced with which, thou playest, slayest, guardest? What is That, by sight of which thou art Annihilated into Deathless Being ? What is That, which is both Being and Non-Being ? Resolve this little doubt of mine, O king and minister ! They only are the wise who can supply solution of the doubts of those who question them. They are the foolish who have made themselves the slaves of sense. Are ye the latter, or are ye the former ? If the latter, then, without a doubt, I swallow you, and all your people, too, thereafter. Unhappy, undeserving, unpossessed of acts of past good karma, vacant of acts of merit, are the people that are governed by a foolish vicious king and foolish vicious ministers and servants of such king."

CHAPTER XI

The Answer

As the great sounds of the Rākshasī's great speech subsided

like the roll of thunder dying away in the distance, the minister took up the answer ; for when the lower in rank can carry out a work successfully, it is not right to trouble the higher. "Listen, O beauteous maid of nimbus-size and hue !, as I expound the answer to thy question in a word. As thou thyself well knowest, in thy paradoxes thou hast spoken of the Supreme Self, the Param-Ātmā, that shoreless Ocean of all Consciousness, in which intelligences form and disappear in countless numbers, like to vortices and whirlpools in the sea. It-Self beholds It-Self ; Non-Else is there to do so. It is the resting-place of all things contradictory, all Pairs of Opposites, antagonists ever-lastingly. It moves and lapses not in Space and Time and Motion ; for all space and time and motion are themselves *within* its Changeless Being. It has No Motive to new act ; all acts and motives are within Its Movelessness. The mother with the babe hid cosily between her breasts needs not to seek for it elsewhere. And if thou close and seal a bowl and carry it a hundred yojanas, how canst thou say whether the space enclosed within the bowl has travelled also all the hundred yojanas or not ? The Consciousness of a Kalpa is a Kalpa ; the Consciousness of a Moment is a Moment. Consciousness of Far and Near is Far and Near. Apart from Consciousness naught is ; *within* it are both Aught and Naught ; both Being and Non-Being."

The minister ceased; whereon the Rākshasī : "So pleasing is this talk to me, I would it were continued. Will then the king please to prolong it further ?"

The king smiled and replied: "Let it be so ! Most wondrous is that All-pervading Consciousness whose sole form and belief is the Awareness of the Non-Being of This universe(1) ; whose one Eternal Thought and vow is ab-Nega-tion of these False-

(1) "I-This-Not"; see *The Science of Peace* and *The Science of the Self*, for detailed exposition of this Idea of the Eternal Ideation.

hoods of Imagination. It is the Final Goal of all the speech of the Védânta ; yet it is Beyond all speech. Ever it dwells in the Exact Between of every pair of Opposite Extremes, including in It-Self, as Mean, both these Extremes. This Consciousness alone is Final and Efficient and Material Cause of all this Drama of the World. Its Unity remains unbroken, though identical with all the endlessly Negated Multiplicity of Kosmos. Such is the Eternal Brahman that thou hast described, O virtuous maid ! It is the Atom ; it is also the Vast All. It is the Self ; it is the Not-Self too, but everlastingly Denied. Its Consciousness in the One Cause of causes. It is the very Self of every being, without the finding of which, there is no peace throughout a hundred or a thousand lives of strenuous effort ; and yet, with the finding of which, naught new is gained, except final Deliverance from all Doubt".

CHAPTER XII

The end of Karkatī's story

All thought of harming them, the Rākshasī abandoned finally, on hearing the wise words of the king, even as the summer-heated earth throws off its fever with the fall of the first cooling drops of rain. A great joy arose within her mind, even as the moon within the darkness of a tropic night. Her mood was beautified and softened, as black rain-clouds by the rhythmic flights of lines of snow-white herons. She said to them :

"I am very happy to have found you in this forest. Your minds are pure and lighted with the Sun of quenchless Wisdom. I would be friends with you. Can I perform some service ?"

The king replied : "My people suffer from diseases of the heart, and various pains. Physicians are of no avail. They only say it is Vi-shūchikā. This is one reason why I sally forth, of nights, in hopes to meet with such as you, that

either cause the ravage, or may help to cure it. If you are the former, then would I war with you with all my might; but if the latter, then I entreat your help in all humility".

The Rākshasī explained how she herself was the fell Vi-shūchikā, unfolding all her story. The king prayed to her, on the ground of new-made friendship, that she desist from causing suffering to men. And she consented, saying: "It is right; and I will go back to the mountain, and cast off this ever-hungry frame of mine, rather than slaughter human beings". But the king was much perplexed and said: "While it is right that you should not molest the innocent, it is not right that the immediate consequence of your acquaintance with me should be death to you. One way appears to me, in which both ends may be secured. The criminals among my subjects, judged worthy of death, shall be reserved for you, and you shall come to me from time to time, slaying the wicked, nourishing yourself, helping the good and innocent, as those Wise with the Final Wisdom ever should".

They parted in much mutual satisfaction, with this compact; and in after time, Karkatī visited the king at the fixed times for food, spending the intervals in Yoga and Samāḍhi, by the power of which she guarded the king's people from super-physical ills. And when king Vikrama passed away, she was as friendly to his descendants for many generations. When she herself wore out her Rākshasa body, and so visited them no more, then the people made a temple to her, giving her the name of Kaṇḍarā, and also Amangalā, under which names she is still worshipped in the mountains, as the guardian-goddess of the mountain tribes.

Vasishtha added: "This tale may help thee, Rāma!, in understanding how the body and the surroundings of the body change with the changes of the Manas-mind, how the giant hunger for the experiences of a grosser and more

lefinite kind, leads on the Jīva from the subtler to the denser lanes of nature; and how, again, when the Jīva tires of hose denser gains and pains, a converse hunger takes it back o those same planes of vast and subtle matter".

"Some little part I do begin to see," said Rāma, "of how ssential Consciousness is, to the universe. But tell me, Master !, how this Changeful Mind arises".

"I asked that question once, myself, of Brahmā," said Vasishtha, "and the story that He told to me in answer, I will elate to thee some other time.[1] But, in the meanwhile, ponder ver what I have already told thee, that there is *No* Change in Reality, from the Standpoint of the One which is the Changeess Whole, including *all* the past, the present, and the uture, all possible workings of all changing minds, All At Once, Here and Now, in a Restful Peace.

"AUM. May all cross safely over the difficulties of life, nay all see happy days, may all attain to wisdom, may all ejoice everywhere. AUM."

॥ ॐ सर्वस्तरतु दुर्गाणि, सर्वो भद्राणि पश्यतु,
सर्वस्सद्बुद्धिमाप्नोतु, सर्वस्सर्वत्र नन्दतु ॐ ॥

(1) That further story is not likely to be retold in the English language, by this writer, who has worn his present body now for seventy-six years. But if any reader is desirous to know, how this Changeful Mind arises, and to know it without the setting of a story, he may look into the books named in the foot-note on p. 94, *supra*.

TWO FRENCH AND BELGIAN APPRECIATIONS

OF

THE YOGA VĀSISHTHA.

Madame Eugenie Vanden Houten published, in Bruss in October, 1938, a French translation of 'Mystical Experien or Tales from the Yoga Vasishtha'. M. Pierre d' Angl author of many books, in a letter to the translator, says :

"Let me tell you how thankful I am to you for making acquainted, for my personal edification, with this wonde work, an inexhaustively rich mine for those who have l meditated upon the essential problems which are expounded, discussed, resolved with all the subtlety and fundity of the metaphysical genius of the Hindus, joined to abundant and charming wealth of their poetic imagination their fine sensibility. I cannot understand how this work not so long translated and published, with a view to enabl every theosophist in our country to find in his own libr as a most precious and rare gem of Sanskrit literature, a b to be treated as a trusted friend (lit., a pillow compani which is really to be placed by the side of *The Voice of Silence, Light on the Path, Bhagavad-Gītā*, the *Upanish* etc."

Madame E. V. Houten's own opinion is :—"This work of great interest, especially for those persons who like to h an intellectual representation, vivid and pictorial, of the sta of consciousness on the different planes".

INDEX OF PROPER NAMES

(The page referred to is the first on which the name occurs. Sometimes other pages are also mentioned, on which they are explained, or where attention is specially desirable to the setting in which they occur).

Angirā 13; a Védic and Purāṇic Ṛshi; 'the *rasa*, sap, juice, which circulates in the *aṅga-s*, organs, parts, of the living body'.

Arishta-némi 28; name of a king.

Arundhaṭī 50, 58; wife of Ṛshi Vasishtha; 'the never-obstructing'; *a*, not, *rudh*, to obstruct.

Asia 25.

Ayodhyā (Foreword); capital of modern Oudh; 'unconquerable'.

Bali 31; name of a king of the Titans; 'the Powerful', also 'the sacrificial offering'.

Bhava 11; a name of Shiva in the creative aspect; *bhū*, to be,

Bhāraṭa-Varsha 25, 26; the ancient name of India; from Bharaṭa, 'the Nourisher', name of one of the very early and greatest emperors of India; and *varsha*, continent, 'where the rain falls'.

Bhṛgu 20; name of one of the primeval Ṛshis described as the mind-born sons of Brahmā, or sometimes, of the first Manu, son of Brahmā.

Blavatsky, H. P., 80.

Brahmā 9, 11, 19—20; the Creator; *bṛh*, to expand, 'the expander, layer out, designer, ideator, of the cosmic system'. Universal or Cosmic Mind; the great God who embodies it; the Creative aspect of the Trinity of Brahmā-Vishṇu-Shiva (or Mahésha), Action-Cognition-Desire.

Bṛhaspaṭi 13; 'lord of the skies', 'chief of the large ones'; Jupiter, largest of the planets; also, name of the teacher of the gods; *bṛhas(t)*, large, *paṭi*, master; *bṛhaṭ* also means the Véda, the 'great word'; hence, 'master of the great word', 'master of speech and wisdom.'

Chambal 66; modern name of the river Charmaṇvaṭī.

Charman-vaṭī 66; river in mid-India, so named because of 'the skins, *charma*, of sacrificial animals flung into it, in the reign of king Ranṭi-ḍéva'.

Chyavana 13; name of a primeval Ṛshi.

Ḍasha-raṭha 1; the 'ten-chariot-ed'; *Ḍasha*, ten, *raṭha*, chariot; father of Rāma.

Ḍéva 9, 61; god; 'divine' being; 'dei-ty'; from *ḍiv*, to shine, to play; (*theos*, *deus*).

Ḍévi 61; goddess.

Gangā 8; the most sacred river

of India ; *gam*, to go, 'the ever-goer'; called Ganges in English, a contraction of Gangā-jī ; jī is an honorific addition.
Gaṇḍha-māḍana, 28 ; one of the ranges of the Himālayas ; *gaṇḍha* fragrance, *māḍana*, maddening.
Hara, 45, 67 ; name of Shiva as Destroyer ; *hṛ*, to cast away, steal, rob, destroy.
Hari 11 ; one of the names of Vishṇu, the Preserver; *hṛ*, to remove, 'he who removes, remedies, takes or drives away, all miseries and bonds of sense'.
Hiraṇya-garbha 20 ; 'golden womb'; name of Brahmā as the Sun.
India 25 ; from the Vedic name for the river Sindhu, pronounced as Hindhu by the ancient Zoroastrian Persians, and Indus by the Greeks.
Indra, 28 ; king of the gods, Zeus, Jupiter ; from *inḍ*, to flash, shine, flare, blaze ; the god of lightning and thunder.
Ikshvāku 64 ; progenitor of the solar Dynasty of kings, eldest son of the seventh Manu, Vaivasvaṭa (son of Vivas-vān, the Sun), the Spiritual Ruler of the present Human Race.
Janaka 11 ; king of Miṭhilā, father of Sītā and father-in-law of Rāma.
Jambū-Ḍvīpa 25 ; the continent of Asia ; or the Earth, from another standpoint.
Jyeshtha 64 ; the 'eldest'.
Karkaṭī 85, 86.
Kunḍa-raṭha 69; name of a king.
Lakshmī 4 ; goddess of Weal and Splendour and Enterpr ing Action, Consort of Vish the God of Knowledge; *laks* to be seen (from afa *lakshma*, 'mark of distinctic (visible from a distance).
Līlā 50, 51, 82 f.n.; 'play, spor name of a queen.
Loka-pāla 45 ; one of the fo (sometimes counted as eigl Regents of the four quarte (or, including the corne eight) of the Earth ; *loka*, t 'visible world', *pāl*, to cheris
Lytton, Bulwer 74 ; Engli novelist.
Manu 1 ; from *man*, to thir to 'mentate' ; the Prin Thinker ; an aspect of the U versal Mind; 'office'-designati of all the primal progenitors Man, i. e., the great Hum Races.
Mahésha 21 ; *Mahā*, gre *Īsha*, Lord ; name of Shiva.
Méru, 5, 8, 18, 44 ; name of t axis, 'the central mountain', the Earth 'on which the go dwell'; also of the spir column and brain in whi dwell physical and superphy cal faculties.
Mṛtyu 38 ; Death ; *mṛ*, to die.
Nāraḍa 13 ; one of the Prin Ṛṣhi-sons of Brahmā ; the ch Ṛṣhi, singer, prophet, of t gods, ever-wandering all ov the cosmos, inciting rulers war in order to adjust t balance of the powers of Go and Evil; *nāra*, 'pertaining *nara*, man', i.e. the release

man from bondage, salvation, *ḍā*, to give ; 'he who gives salvation'.
Nishaḍha 19 ; name of a range of the Himālayas.
Paḍma, 50, 51 ; 'lotus'; name of a king.
Paraméshthī 11 ; a name of Brahmā ; *parama*, supreme, *sthā*, to stand ; 'standing on, based on, established in, the Supreme Self'.
Prahlāḍa 31 ; name of one of the greatest and best kings of the Titans, great devotee of Vishṇu and grandfather of Bali.
Pulaha 13 ; a primal Ṛshi.
Pulastya 13 ; a primal Ṛshi.
Rāma, (Foreword), 1 ; son of Ḍasha-raṭha ; *ram*, to rejoice ; 'he in whom all beings rejoice'; the Self, embodiment of Good.
Rāvaṇa, (Foreword); 'the groan-maker', embodiment of Evil ; foe of Rāma ; *ru*, to sound, to make a noise ('row', 'roar'), to cry, to groan, *rāv*, to cause to do so.
Sanaṭ-Kumāra 26 ; the 'Ever-Virgin', 'Eternal Youth', one of the four (sometimes counted as seven) mind-born sons of Brahmā.
Sarasvaṭī 52 ; the Goddess of Speech and Wisdom, daughter (sometimes spoken of as the consort) of Brahmā ; *saras*, 'lake (of the waters of knowledge, science, wisdom', *vaṭi*, 'possessing, owning'.
Shara-lomā 13 ; a Ṛshi ; *shara*, arrow, *loma*, hair ; 'the rough-haired'.
Shiva 11 ; the great God of Destuction ; *shī*, to sleep ; 'he who sleeps in the heart', 'who causes the world to go to sleep', and is 'beneficent' as bestower of restful sleep ; the Destroyer-aspect of the Trinity.
Shuka 16 ; the virgin Ṛshi, son of Vyāsa ; named after a favorite 'parrot', or because of his quick and retentive memory, a characteristic of parrots.
Sindhu 73 ; name of a king.
Suméru 9 ; same as Méru (q.v.); *su*, good, excellent, *méru*, *méṛī*, *médhī*, pivot, peg.
Svayam-bhū 19 ; Self-born ; *svayam*, oneself, *bhū*, to be ; a name of Brahmā the Universal Mind.
Uḍḍālaka 13 ; a Ṛshi.
Ushīra 13 ; a Ṛshi.
Vālmīkī 20 ; a great Ṛshi, author of the *Ramāyaṇa* and the *Mahā-Rāmāyaṇa* or *Yoga-Vāsishtha* ; so named because, once, when lost, rapt, in deep, death-like meditation, he was covered up with a *valmīka*, an ant-hill, by *valmi*-s, *vamri*-s, ('worms'), termites ; *valmika* also means a rainbow-cloud ; the *Rāmāyaṇa* is as full of emotional and instructive themes, as a rainbow of colours.
Vasishtha 2, 50, 58 ; *vasu*, wealth'; 'the possessor of the finest wealth, of wisdom and superphysical powers.
Vibhīshaṇa 32 ; brother of Rāvaṇa, but devoted friend of Rāma; *vi*, without, *bhī*, fear, 'who does

not fear and does not cause fear'.
Viḍūratha 69 ; a king.
Vishṇu 11, 45, 67; the Preserver-aspect of the Trinity ; *vish*, to enter, pervade, and *sunoṭi*, *sīvyaṭi*, binds, sews together, all the factors of the world.
Vishvāmiṭra 2 ; a very great Ṛshi ; 'the world's friend'.
Vyāsa 13 ; a very great Ṛs author of the *Mahā-bhār vyasyaṭi*, 'editor' of the Véd and compiler, author, or 'edi of many Purāṇas.
Yama 11, 38 f.n. ; the 'God Death' and Judge of depar souls.

INDEX-GLOSSARY OF SAMSKṚṬ WORDS

(Explanations and equivalents in English are generally given in the text itself, next after the word ; sometimes, a fuller explanation is added in a foot-note. Here, the number is given of the page on which the word occurs the first time ; numbers of other pages are also given, when fuller explanations are given on those pages).

Abhi-māna 7 ; *abhi*, near, all around, *man*, to think; thinking much and highly of oneself, n all respects; excessive self-regard, self-complacence, pride.

Ādhi-bhauṭika 69, 78 ; *aḍhi*, upon, *bhūta*, that which has become, manifest, (usually, the five material elements are meant) ; body made up of the physical elements.

Aḍhi-ḍévaṭā 72 ; *aḍhi*, upon, *ḍévaṭā*, female deity ; presiding goddess.

Ā gāmī 45 ; *gam*, to go, *ā-gam* to come ; that karma, action, now being performed, the result of which is to come in a future life.

Āgnéya-astra 74 ; *agni*, ignis, fire, *as*, to throw ; a weapon that is flung at the foe.

Aham-kāra 45 ; *aham*, I, *kṛ*, to cre-ate, to do ; the I-maker, ego-ism.

Aika-maṭya 75 ; *éka*, one, *man*, to think, *maṭi*, thought ; one-mindedness, being of one mind, holding the same opinion.

Ākāsha 33, 53, 57 ; *ā*, on all sides, *kash*, to make clear ; Space, in which all things appear clearly.

Ākāsha-ja 38 ; *jan*, to be born ; born from space.

Amangalā, 96 ; 'in-auspicious', also 'non-Mar-tian', not angry but benevolent ; Mangala is the name of the 'angry' planet Mars ; name given to Karkaṭī (q.v.) after her deification.

Ambara 72 ; sky ; Space which 'sounds', also 'covers' all, *ambaṭé*.

Anṭah-karaṇa 54 ; *anṭah*, in, inner, *kṛ*, to cre-ate, to do ; the inner doer, worker, creator; the mind.

Anṭah-pura 71 ; *anṭah*, inner, *pura* (Gr. polis), town ; the inner apartments, the ladies' part of a royal palace.

Anūchāna 14 ; *anu*, following after, coming or going behind, *vach*, to speak ; one who can re-peat, re-cite, the Véḍa.

Arghya 14 ; a respectful offering of honey, mixed with other excellent edibles, presented to an honored guest, as refreshments ; (the modern equi-

valent in India is betel-leaf and cardamum, and in Europe, cigar or cigarette or tea etc.).

A-saṭ 47, 79; *a*, not, *saṭ* (L. est), ex-ist-ent; non-existent, false.

Áshrama 64; *shrī*, to rest in or on, to lean on, *shram*, to labor; where a person labors as well as rests; a dwelling-place; also a stage of life. (Four stages are enjoined by the Ḍharma-Law, into which the individual life should be divided—student, family-man, unremunerated honorary public worker, anchorite.

Āṭmā 59, 72, 75; (Gr. atmos, etymon); *aḍ*, to eat, *aṭ*, to wander about, *aṭi-ī*, to go beyond, to transcend, *mā*, to measure, *mā*, to prohibit, deny, negate, repudiate; the Self which tastes and enjoys all things and all experiences, pervades all things, transcends all also, measures and sets limits to all things, and, at the same time, negates all things, denies the being of all things Other than It-Self, all Not-selves; 'I-This-Not'.

Āṭma-Ṭaṭṭva 31; *ṭaṭ*, that, *ṭva*, 'ness'; the 'thatness' of the Self, Its Essential Nature, Its Being; the Principle known as the Self.

A-vidyā 26, 41; *a*, not, *vid*, to know (Lat. video, Eng. wit); non-knowledge, 'non-sense', 'mal'-science, mis-take, error; the Primal Error of mistaking the Not-Self, a finite material body, for the Infinite Se opposite of *Vidyā*, T Knowledge, especially of Supreme Self and Its Natu

Baṇḍha 41; *baḍh* to bin bond; bondage.

Bhaga-vān 3; *bhagah*, div qualities, (six, eight, twel are variously enumerate *vān*, 'own'er; one who p sesses divine qualities.

Bhakṭi 52; *bhaj*, to ado adoration, devotion.

Bhava 11; *bhū*, to be, *bhāv*, cause to be; Shiva in beneficent aspect.

Brahman 41, 41 (f.n.), 67; *b* to be large, to expand infi tely; the Immense Infi Vast; the Supreme Self; al the Véḍa as reservoir of the infinite knowledge of t Infinite.

Brahmā 11, 18 (f.n), 20 (f.n 67 (f.n.), 86 (f.n.); the Ideat and 'Expander', 'Spreader-ou of a world-system; the Creat aspect of the Trinity.

Brahm-ānda 63, 67 (f.n.) 77, 7 92; *Brahm*' (Brahman), t Infinite, Space, *anda*, egg egg, globe, orb, of Space; st planet, etc.

Brāhmaṇa 2; a person who h realised Brahman, the Supren Infinite Self, and knows t Science of that Infinite; holy man; a man of a learne profession.

Brahm'-nāḍī, Brahm'-nerve, 8 the Sushumnā-nerve, (q.v along which, yogis are said t pass on to Moksha or Nirvāṇ

Brahm'-randhra 87 ; *randhra*, hole, fissure ; the hole in the skull, the opening in the suture, which is said to be led up to by the Brahm'-nādī ; some believe it to be the region of the pituitary body and the pineal gland. Clear knowledge on the subject is not publicly available.

Buḍḍhi 45, 46 ; *buḍh*, to understand ; the intellect-aspect of the mind ; understanding, reason ; the faculty which understands, thinks, looks before and after, connects causes and effects, reasons, plans.

Buḍḍhic 55 ; pertaining to, connected with, Buḍḍhi.

Chamara 81; a fly-whisk made of hair, originally the hair of the chamarī or Tibetan yāk.

Chiṭ 21, 43, 56, 67, 78 ; *chi*, to collect ; that which gathers up, contains, retains all ; Consciousness ; the Principle of Consciousness which includes the various aspects called consciousness, sub and supra and pre and fore and co consciousness, individual and collective and universal consciousness, etc.

Chiṭi 71 ; same as Chiṭ.

Chiṭ-Shakṭi 73 ; *Chiṭ* and *Shakṭi*, Might, energy, power, force, from *shak*, to be able ; 'might' do this or that, just as it pleases ; to which everything is possible ; the Energy-aspect of the Principle of Consciousness.

Chiṭṭa 41, 67, 67 f. n., 85 ; individualised *Chiṭ* ; individual mind.

Chin-maya 80 ; *Chiṭ* and *maya*, consisting of, composed of, made up of ; compacted of Consciousness.

Chiḍ-ātmā 59, 85 ; that whose self, essence, nature, is *Chiṭ*.

Chiḍ-aṇu 75 ; *Chiṭ* and *aṇu*, atom ; a point, a centre, a focus, of Chiṭ.

Chiḍ-ākāsha 53, 54, 58 ; Space as identical with Brahman ; Space contained within the Principle of Consciousness ; the Principle or seed of Space.

Chiṭṭ-ākāsha 53 ; space as imagined in and by an individual mind.

Ḍaiva 10 ; *div*, to shine, to play ; Destiny, the play of the Div-ine will which 'determines' all.

Ḍaiṭya 31, 62 ; son of Ḍiṭi (a name of an aspect of the Earth) and Kashyapa (or Pashyaka, the Seer, a name of the Sun) ; Titan.

Ḍānava 31 ; son of Ḍanu (another wife of Kashyapa).

Ḍāna 25 ; *ḍā*, to give ; charity.

Ḍanḍa 13 ; *ḍam*, to restrain ; the 'rod' of punishment.

Ḍharma, 25 ; *dhṛ*, to hold ; that which holds together various things ; Religion-Law which holds together human and other beings in a Society, by the bonds of rights-and-duties.

Dākinī 62 ; a female goblin.

Ḍéva 9, 61 ; *ḍiv*, to shine, to play ; *divine* being, deity ;

(theos, deus); a god.
Ḍévī 59, 61 ; a goddess.
Ḍéva-chan 55 ; Buddhist (Tibetan?) word for Svarga, heaven. Probably from Skt. *ḍéva-sṭhāna*, the place or home of gods.
Ḍvésha 41 ; *ḍvish*, to hate ; hate.
Ḍūrvā 13 ; a kind of jointed grass.
Ḍéha 85 ; *ḍih*, to develope, to grow ; a (living) body.
Ganḍharva 62 ; celestial singer.
Hara 11, 45 ; *hṛ*, to take away ; a name of Shiva as Destroyer.
Hiraṇya-garbha 20, 20 f. n.
Īshvara 9 ; *īsh*, to be able to command ; ruler, sovereign.
Jagaṭ 41 ; *gam*, to go ; that which goes, keeps moving, constantly ; a 'whirl'ing world.
Jambū-Ḍvīpa 86; Asia ; also the whole Earth.
Japa 51, 51 f n., 84 f.n., ; *jap*, to repeat, to recite, to ponder on the meaning of.
Jīva 19, 47 ; *jīv*, to live ; a living being ; an individual soul.
Jīvan-Mukṭa 11, 20, 32, 44, 45 ; *jīv*, and *much*, to quit, to release, to give up ; a person who has achieved release ; one freed from doubts and fears and mental fetters of all sorts, while still living in a body.
Jñāna 42 ; *jñā*, to 'know' (Gr. gnosis) ; knowledge ; the higher knowledge, of the Spirit, the Self.
Jñāna-Ḍéha 61,63; mental body.
Jñapṭi 71, 72, 73 ; Awareness, Consciouness.
Kalpa 2, 69, 70, 78, 84, 98, 9 *klṛp*, to form ; a cycle of thousand *mahā-yuga-s* (see 9 f.n.) equal to a (wakin Day of Brahmā (the Sun), du ing which a creation, 'formed ideated, by Brahmā, lasts.
Kaṇḍarā 96 ; 'cave', 'cave-dwe ling'.
Kāraṇa 45 ; *kṛ*, to cre-ate, to dc cause.
Karma 21, 53; *kṛ*, to do; actio deed, of sin or merit, whic brings punishment or rewarc in this or another life.
Kévalī-bhāva 41; *kévala*, alon only, *bhāva*, being, state condition.
Kirāṭa, 66, 91, 94 ; a hill-tribe dwelling on the heights.
Kriya-māṇa 45 ; karma whicl is being done now, and wil bring corresponding conse quence to the doer later on see *āgāmī*.
Kṛṭ-āṇṭa 10 ; *anṭa*, end ; h who makes an end ; name o Yama (q. v.), p. 38 ; Death the Ender.
Kṛta-yuga, 26 ; *kṛ*, to do, *yuga* cycle ; the first and longest o the four yugas which make up a *mahā-yuga* (p. 9 f.n.) ; the Age of sinless Innocence, o Child-Humanity which 'does' unquestioningly what the Elders of the Race command, and when everything it needs is 'done' for it by the Elders without its having to take any trouble.
Kshaṇa 60, 70 ; a moment ; the minimal unit of Time, as

binḍu, a point, is that of Space.
Kshaṭṭriya 2, 68, 74; *kshaṇ*, to hurt, to kill, *ṭrā*, to protect; he who protects the weak from being hurt by the strong wrongfully.
Kumbhānda 69; a fiend.
Kūshmānda, 69; an imp.
Līlā 82 f.n.; sport, play.
Loka-pāla 45; *loka*, world, earth, *pāl*, to cherish, protect; one of the four (or eight) guardian gods, Regents, of the four (or eight) quarters (and corners) of the Earth.
Logos 50 (Gr. logos, word); the Primal Word, Manifest Brahmā; Nous, Demiurgos, making his first manifestation in the form of the Sound-Continuum.
Mahā–Brahmās,–Vishṇus,–Shivas, 84 f.n.; *mahā*, great.
Mahā-Chiṭ 65, 75; Great Consciousness.
Mahā-Chiṭ-param-āṇu 41; *parama*, ultimate, *aṇu*, atom; the Ultimate Atom, Point, Centre (without Circumference) of Universal Consciousness.
Mahā–Chiṭ–Jñāna–Samsṭhiṭih, 75; *sam-sṭhiṭih*, from *sam*, well, *sṭhā*, to stand; the steady Motionless Being of the Ideation of the Universal Consciousness.
Mahā-Kāla 10; *kal*, to more; the Great Mover of all, in the aspect of Time.
Mahā-niyaṭi 78; *ni*, superlatively, *yam*, to rule, regulate, determine; the Great Destiny, the Will of the Absolute.
Mahā-Pralaya 40, 42, 46, 78; *pra*, complete, *li*, to hide, to dissolve, to merge; the Great Chaos or Dissolution of worlds.
Mahā-Yuga 9 f.n.
Mala 41; stain, dirt.
Mah-ésh-vara 84; *mahā*, *Ishvara*, Lord; the Great God, a name of Shiva.
Manas 41, 42; *man*, to think; mind.
Mano-maya-ḍéha 61, 63½; mental body.
Manṭra 86; magic chant.
Manvanṭara 40; *anṭara*, in, interval; the period between two Manus, or the period included in, covered by, the reign of one Manu; a vast eon, of which seven (or by another account, fourteen) make up a Kalpa (q. v.).
Mānasic 76, 77; mental.
Māyā 56, 70; *Mā*, not, *Yā*, which: that which does not exist; the Great Illusion.
Māyāvī-rūpa 61, 63, 65; an illusory form (deliberately made by the will of a great yogi).
Moksha 73; same as *mukṭi* (q. v.).
Mṛṭyu 38, 40; *mṛ*, to die; Death.
Muhūrṭa 12; a period equal to forty-eight minutes, the thirtieth part of a day-night, by which period, the moon advances or recedes every day.
Mukṭi 20; (see *Jīvan-mukṭa*); release, freedom, from the fetters of sense and fears of mind; *nir-vāṇa*.
Mumukshu 34; one who desires *moksha*.

Muni 4; one who meditates silently; a great thinker.
Muraja 5 2; a small drum; a tabor.
Nalinī 55; a variety of lotus.
Nir-vāṇa 26; *nir*, completely, *vā*, to extinguish; the state of the soul in which the sense of ego-ism, small-self-ness, is extinguished by mergence into the sense of All-Self-ness; *moksha, mukṭi*. Another etymological explanation is also possible; *nir, ni*, not, *vā*, to blow, not blowing about; steady; the steady mind, steadfastly established in the Supreme. Cf. *Gīṭā, yaṭhā dīpo ni-vāṭa-sṭho n-éngaṭé, s-opamā smṛṭā*, "as the lamp-flame in a windless place (burns steadily without flickering) such is the stste of the *yogī* who has joined (*yuj*, to join) his individual soul with the Universal Soul."
Nir-vi-kalpa-Samādhi 37, 54 f.n. 84; rapt, en-tranc-ed consciousness in which there is no particular idea, object, form; see *samāḍhī* and *kalpa*.
Ojas 2; the magnetic aura radiating from muscular vigor, physical prowess, and vitality.
Pāḍya 14; *pāḍa*, the foot; water towash the feet (for visitors who may come walking bare-foot).
Param-aṇu 59; super-atom; *parama*, final, extreme, *aṇu*, atom.
Param-Āṭmā 40, 42, 44, 57; Highest Greatest Āṭmā (q.v.); the Supreme Universal Self, Brahman, Eternal and Infinite.
Param-éshthtī 11 f.n.
Para-(or pari-) nirvāṇa 83 f.n.
Pari-vrāt 70; *pari*, all around, *vraj*, to go; a wandering anchorite.
Pishācha 69; *pishiṭa*, carrion, *aṭ*, to eat; a carrion-eating ghoul.
Prajñapṭi-boḍhéna 55 f.n.
Prajā-paṭi 80; *pra* fine, *ja, jan*, to be born, *paṭi*, master; the Lord of 'progeny', of creatures; the Creator, Primal Progenitor.
Pra-kṛṭi 65; *pra*, superlatively, in the greatest degree and measure, *kṛ*, to create; Nature, the Nature of Purusha, God, the Supreme Self, which creates all.
Prakṛṭic 65; natural; Nature's; subtlest and highest.
Pralaya 46, 47; Dissolution, Chaos; see *Mahā-pralaya*.
Prā-rabḍha-karma 44 f.n.; *pra, ā-rabh*, to begin.
Praṭibhā 60, 71, 72 f.n.
Pr-éṭa 79 f.n.; a ghost; a soul newly departed from the terrene plane to the subtler spheres.
Pulinḍī 66; tribe living beside streams, at the foot of hills, in valleys.
Pūṭanā 69; female demon.
Rasa 21; *ras*, to taste; sap, juice; taste, relish.
Rāga 41; *raj, ranj*, to tinge; any desire, passion, emotion, which colors, dyes, stains the mind (and produces changes of color in the aura, literally); usually opposed to *ḍvésha* or hate, *rāga* means love or lust

ticularly, also.
.sa 27 ; produced by, hav- the quality, nature, charac- of the *rajas* (*rajo*) *guṇa* t of the trinity of *guṇas*, *tva-rajas-tamas*) ; restless ; sionate.
a-guhya 27 ; *rājā*, king, *guh*, conceal ; royal secret.
a-Vidyā 27 ; *vid*, to know ; ral Science.
:shasa 85; name of the non- yan Mongolian race of Man.
:shasī 93 ; woman of the ikshasa race.
ii 2 ; *ṛ*, *ṛsh*, *ṛchchha*, to ach' ; one who has reached e Supreme ; a holy saint and ge with superphysical culties and powers.
ohā 12 ; (Lat. civis) ; an semblage.
lhu 13 ; *sādh*, to accomplish; who fulfils the (good and asonable) desires of others ; ood person ; also the exclama- on of praise, Good !, Well one !, Finely accomplished !. ee *siddha*.
dhu-sam-sarga 29 ; *sam*, ose, *sṛj*, to create (cf. 'surge'); orking together with, asso- iation with, the good and vir- ious.
mādhi 18, 31, 54 f.n., 18, 61, *am*, well, *ā*, on or from all ides, *dhā*, to do, gather, collect, ay down ; collecting the houghts from all sides ; pro- ound, rapt, tranced, ec-static, bsorbed meditation.
msāra 3, 26, 30, 36 f.n., 40, 7 ; *sam*, well, greatly, *sar*, to slide, to slip ; World-Process.
Samviṭ, 54, 73 ; *sam*, *viḍ*, to know ; Consciousness.
Sanchita 45 ; *sam*, *chi*, to gather ; accumulated, stored up (*karma*).
Sankalpa-dėha 66, ; mental body 'formed' by stress of ideation. See *kalpa*.
San-nyāsa 13 ; *sam*, *nyas*, to lay down; renunciation.
Sannyāsī 13 ; one who has renounced the world, laid down and given up all worldly desires, possessions, affairs.
Santosha 31, 33; *sam*, *tush*, to be satisfied ; contentment.
Sarga 56, 80 ; *sṛj*, to create ; a creation.
Sarv-ātmaka 54 f.n. ; *sarva*, all; all-pervading, all-embraoing, all-including.
Sat 47 ; *as*, to be, (est) ; that which is ; existent ; real ; good, virtuous.
Sad(t)-a-sat 47 ; existent as well as non-existent ; real in one way or sense and unreal in another ; both true and untrue ; good and also evil.
Sad(t)-āchāra 35 ; *sat*, *ā*, *char*, to walk ; walking, treading, in the right way; good and virtuous conduct.
Satsanga 31 ; *saj*, *sanj*, to be come attached ; the company of the good and wise.
Sattā 78 ; being, existence.
Satya 25 ; truth.
Satya-kāma 72; kāma, her Desire in the widest sense (The word also means sex desire in particular); one whos

desire, wish, comes true.
Saṭya-samkalpa 64, 65, 72; one whose will-and-idea, ideation, realises itself, becomes realised, comes true.
Sāṭṭvika 28, 29; of the *saṭṭva* quality of enlightened rational and virtuous intelligence, (as distinguished from *rājasa* and *tāmasa*, restless and passionate).
Siḍḍha 11, 62, 77; see *sāḍhu*; one who has achieved superphysical powers.
Shama 29, 31, 32, 35 f.n.; *sham*, to become quiet, to calm down; reposefulness, tranquillity, serenity, placidity of mind.
Shānṭa 33; one who has gained *shama* (q.v.).
Shānṭi 41; same as *shama*; peace.
Shapharî 53; a variety of small fish.
Shāsṭra 17, 52 f.n., 79.
Shiva 43; *shī*, to sleep; the God who sleeps within the heart of all; corresponding to the *kāraṇa-sharīra* or 'causal body', wherein lie dormant all *vāsanās* (q.v.), desires, instincts, passions, all the contents of the un-, sub-, supra-conscious, which are the motive-forces that move souls and worlds; in the aspect of beneficent desires and passions, the third God of the Great Trinity is named Shiva; in that of maleficent and destructive forces, Ruḍra or Hara. (q.v.). This is why Shiva-Ruḍra (also his feminine aspect Gaurî-Kālî) is *ṭāmasa*; *ṭam* is desire.
Shūnya 42; emptiness, vacuum Space; cipher, zero.
Shūnya-vāḍî 42; *vaḍ*, to speak one who says that Shūny Vacuum, Nothingness, is th Ultimate.
Shūra 68.
Smṛṭi 26; *smṛ*, to remember 'memory'; book of laws, 'r membered' by Manu and th Ṛshis.
Sṭhūla 45; large, heavy, fa gross, dense.
Sūchikā 86 f.n.
Sūkshma 45; subtle, smal thin, fine.
Sushumnā 87; some nerve (? running from the lower end o the spinal column to the to of the skull. (See Brahm' nāṛī and Brahm'-ranḍhra).
Svayam-bhū 19; *svayam* oneself, *bhū*, to be; the Self-born Brahmā.
Sva-bhāva 78 f.n.; *Sva*, Self *bhū*, to be.
Ṭamas 41; one of the trinity of primal *guṃas*; darkness (external as well as internal), inertia, mental confusion, infatuation, error, *a-viḍyā* (q. v.).
Tanhā 5 f.n.
Ṭapas 25, 51, 86 f.n.; *ṭap*, to be hot, to glow (with a noble resolve), to perform ascetic penances; asceticism, austerity.
Ṭapasyā, 28; same as *ṭapas*.
Ṭéjas 2; lustre; heat; radiant aura of abundant opposition-

verpowering energy and moal and physical valor; majesty. rṭha 1 ; *ṭr*, to swim, to float, o go across; that which ıelps one to cross over a lifficult place (physical or nental); a ferry; a teacher, ı holy person, who helps a ;oul to cross over spiritual ınd mental difficulties ; a ;acred shrine or bathing-place.
'rétā 20; *ṭrayah*, three ; the ;econd of the four *yugas*, ıges, epochs, which make up ı *mahā-yuga* (q. v.); appa-ently so named because, as :he *Purāṇas* say, in this age, :he proportion of Righteous-ıess-*Ḍharma* to Wrongful-ness-*Aḍharma* is as three to one.
ṛshṇā 5, f.n.; *ṭṛsh*, to be 'thirsty'.
Ṭpādhi 31 ; *upa*, upon, near, *ā*, fully, *ḍhā*, to do, to put down, lay out ; some thing put upon and done to another ; a sheath, vehicle, tenement, garment, body (taken upon itself by a *jīva*-soul) ; also, a title ; a bothersome affair.
Upāsanā 52; *upa*, near, *ās*, to sit ; sitting near constantly, perpetual attendance; worship, devotion.
Upa-sarga 86 f.n.; *upa*, *sṛj*. See *sarga*.
Vai-rāgya 1, 14, 26; *vi*, away from, without, devoid of, *raj*, *ranj*, to tinge, to stain ; condition of mind untainted by desire, especially selfish desire.
Vāsanā 24, 82 ; *vas*, to dwell, *vās*, to cause to dwell ; desire which dwells in, fills, pervades, the (sub-conscious) mind, (as a smell, *vāsah*, fills and pervades the air of a room). A synonym is *ā-shaya*, from *shī*, to sleep, that which is dormant, latent, in the mind, as intention, appetite, instinct, hormé, libido.
Vaṭsara 79 ; year.
Véda 81 ; *vid*, to know ; that which makes known hidden high truths, physical, superphysical, and metaphysical; the four sacred Scriptures (of the 'Hindus') ; all true science.
Véd-ānṭa 95 ; *vid*, *anṭa*, end ; the end, finality, climax and culmination of knowledge, where knowledge is completed and finished; Spiritual Science, the Science of the Self, the Science of the Infinite which in cludes and coordinates all sciences of the Finite ; the *Upanishṭs* which expound the Science of the Self, and are placed as the end of the Véḍas, as their last and highest portion, while the preceding portion deals with rituals connected with the worldly life. and hymns to various 'gods' for help in worldly affairs.
Véḍānṭin 42; one who has studied Véḍānṭa, and believes in it, and endeavours to work out its principles in his daily life.
Véṭāla 69 ; a hobgoblin, a ghost.
Vichāra 26, 29, 30, 33 f.n., 34 ;

vi, specially, particularly, persistently, *char*, to go about; the mind's goings about, this way and that, in all directions in search for the truth about some thing; reflection, thinking.
Vi-ḍéha-mukṭa 44, 45 f.n. 46, 'without-body-freed'. a soul released from all doubts and fears, and from the material body also.
Vi-ḍéha-mukṭi 83 f.n.
Viḍyā-ḍhara 66 ; *viḍ*, to know, *ḍhṛ*, to hold, bear, possess; possessor of subtle, secret, occult powers; one of a race of beings belonging to the subtle worlds. See *a-viḍyā*.
Vijñana 42 ; *vi*, *jña*, to know; special, particular, concrete knowledge ; concrete physical science as distinguished from *pra-jñana*, abstract metaphysical science); cognition, sensation, experience.
Vijñāna-vāḍin 42; one belonging to that school of Buddhist philosophy which holds that the 'ego' is nothing else than a stream of incessant sensations ; *vaḍ*, to speak.
Vimāna 62 ; *vih*, bird, *vi*, space, *mā*, to measure ; of the same measure as, i.e., similar to, a bird; sky-measurer; an air-car, an aeroplane; heavenly car of gods.
Vikalpa 17; Imagination. See *kalpa*, and *Sankalpa*.
Vīṇā 13, 51 ; stringed instrument like a lute, with two (sounding globes, usually made of) gourds at the two ends.
Virūpikā 69 ; *vi*, *rūpa*, form ; a 'formless' ugly ogress.
Vishṇu 11 f.n., 43, 45 ; *vi*, *si* (*sinoṭi*), to sew or bind together ; the Preserver aspect of the Divine Trinity or Triune God, (corresponding to the *Sūṭr-āṭmā*, the thread-soul, group-soul), which permeates, pervades, and binds and holds together all individual souls and all things.
Vishūchikā 87 f.n , 95 ; an epidemic disease caused by a 'needle'-like microbe.
Vivéka 5, 14 ; *vi*, *vich*, to divide, separate, discriminate ; discrimination.
Vyoma 72 ; sky.
Yajña 26 ; *yaj* , to offer sacrifice ; a sacrifice ; any act done for the general good, without selfish desire for any return.
Yaksha 69 ; *yaksh*, to eat, an 'eater'; a phagocyte ; also a gnome guarding underground treasure; an attendant of the god Kubéra, Lord of all wealth.
Yama 11, 38 f.n., 39, 40 ; the God of Death.
Yoga 31, 79, 96 ; *yuj*, to join ; joining the individual soul with the Universal Soul ; the science and art of absorbed attention and rapt meditation.
Yoginī 62 ; a woman who has achieved *yoga*.
Yojana 37, 61, 65 ; a measure of distance equal to about eight miles.
Yuga 8 f.n., 79 ; a great Age covering some millions of years.
Yukṭi 79 ; *yuj* ; same as *yoga* (q. v.); also argument; reason.

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